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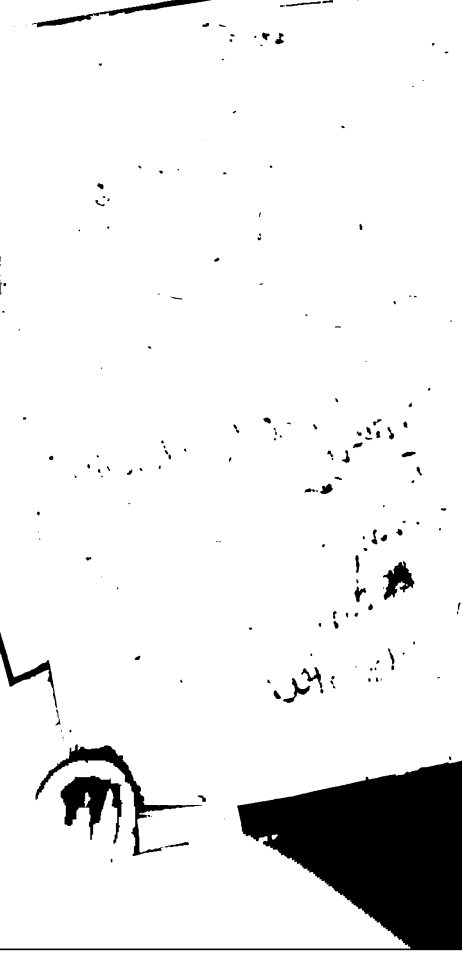
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From "Liate Mama"
To her
Young step-daughter
Caroline Belgrave
Campbell



AN EXTRACT

OF THE

CHRISTIAN'S PATTERN;

OR,

A TREATISE

ON THE

IMITATION OF CHRIST.

Written in Latin.

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PREFACE.

I. As it is impossible for any one to know the usefulness of this treatise, till he has read it in such a manner as it deserves: instead of heaping up commendations of it, which those who have so read it, do not want, and those who have not, will not believe, I have transcribed a few plain directions, how to read this (or indeed any other religious book) with improvement.

II. Assign some stated time every day for this pious employment. If any indispensable business unexpectedly robs you of your hour of retirement, take the next hour for it. When such large portions of each day are so willingly bestowed on bodily refreshments, can you scruple allotting some little time daily for the improvement of your immortal soul?

III. Prepare yourself for reading by purity of intention, whereby you singly aim at your soul's benefit; and then, in a short ejaculation, beg God's grace to enlighten your understanding, and dispose your heart for receiving what you read: and that you may both know what he requires of you, and seriously resolve to execute his will when known.

IV. Be sure to read not cursorily and hastily ; but leisurely, seriously, and with great attention ; with proper intervals and pauses, that you may allow time for the enlightenings of divine grace. Stop frequently to recollect what you have read, and consider how to reduce it to practice. Farther, let your reading be continued and regular, not rambling and desultory. It shows a vitiated palate, to taste of many dishes, without fixing upon, or being satisfied with any ; not but that it will be of great service to read over and over those passages, which more nearly concern yourself, and more closely affect your own practice or inclinations ; especially if you add a particular examination upon each.

V. Labour for a temper correspondent to what you read ; otherwise it will prove empty and unprofitable, while it only enlightens your understanding, without influencing your will, or inflaming your affections. Therefore intersperse here and there pious aspirations to God, and petitions for his grace. Select also any remarkable sayings or advices, treasure them up in your memory to ruminate and consider on : which you may either in time of need draw forth as arrows from a quiver against temptations, against this or that vice which you are more particularly addicted to ; or make use of as incitements to humility, patience, the love of God, or any other virtue.

VI. Conclude all with a short ejaculation to God, that he would preserve and prosper this good seed sown in your heart, that it may bring forth its fruit in due season.—And think not this will take up too much of your time, for you can never bestow it to so good advantage.

CHRISTIAN'S PATTERN.

BOOK I.

CHAPTER I.

Of the imitation of Christ, and contempt of all the vanities of the world.

"HE that followeth me, walketh not in darkness, saith the Lord." These are the words of Christ, by which we are admonished, that we ought to imitate his life and manners, if we would be truly enlightened and delivered from all blindness of heart.

Let therefore our chief endeavour be to meditate upon the life of Jesus Christ.

2. What will it avail thee to dispute sublimely of the Trinity, if thou be void of humility, and art thereby displeasing to the Trinity?

Truly, sublime words do not make a man holy and just; but a virtuous life maketh him dear to God.

I had rather feel compunction, than know the definition thereof.

If thou didst know the whole Bible, and the sayings of all the philosophers by heart, what would all that profit thee without the love of God?

Vanity of vanities! all is vanity, but to love God and serve him only.

3. It is therefore vanity to seek after perishing riches.

It is also vanity to seek honours.

It is vanity to follow the desires of the flesh, and labour for that for which thou must afterwards suffer grievous punishment.

It is vanity to wish to live long, and to be careless to live well.

It is vanity to mind this present life, and not those things which are to come.

It is vanity to set thy love on that which speedily passeth away, and not to hasten thither, where everlasting joys remain.

CHAPTER II.

Of thinking humbly of ourselves.

ALL men naturally desire to know ; but what availeth knowledge without the fear of God ?

Surely, an humble husbandman that serveth God, is better than a proud philosopher, that, neglecting himself, studies the course of the heavens.

He that knoweth himself is vile in his own eyes, and is not pleased with the praises of men.

If I understood all things in the world, and had not charity, what would that help me in the sight of God, who will judge me according to my deeds.


2. Cease from an inordinate desire of knowing, for therein is much distraction and deceit.

There are many things, to know which doth little profit the soul.

And he is very unwise, that minds any other things than those that tend to the welfare of his soul.

Many words do not satisfy the soul : but a pure conscience giveth confidence towards God.

3. The more thou knowest, and the better thou understandest, the more grievously shalt thou be judged, unless thy life be the more holy.



Be not therefore lifted up ; but rather let the knowledge given thee make thee afraid.

If thou thinkest that thou knowest much : yet there are many more things which thou knowest not.

Be not overwise, but rather acknowledge thine own ignorance.

If thou wilt know any thing profitably, love to be unknown, and of no account.

4. The highest and most profitable lesson is, the true knowledge of ourselves.

It is great wisdom to esteem ourselves nothing, and to think always well and highly of others.

If thou shouldest see another openly sin, yet oughtest thou not to esteem thyself better by nature than him.

We are all frail, but remember, none more frail than thyself.

CHAPTER III.

Of the doctrine of Truth.

HAPPY is he whom truth itself teacheth, not by figures and words that pass away ; but by an immediate communication of itself.

Our own opinion and our own sense often deceive us, and discern little.

What availeth it to dispute about hidden things, for being ignorant of which we shall not be reproved at the day of judgment ?

It is great folly to neglect things profitable and to think of curious or hurtful things.

2. And what have we to do with dry notions ?

He to whom the Eternal Word speaketh, is delivered from a world of vain notions.

From the One Word are all things, and all speak that one : and this is he, who also speaketh unto us.

No man understandeth or judgeth rightly without him.

He to whom all things are one, who reduceth all things to one, and seeth all things in one, may be stable in heart, and remain peaceable in God.

Oh God, the Truth, make me one with thee in everlasting love.

I am weary of reading and hearing many things ; in thee is all that I desire.

Let all creatures be silent in thy sight ; speak thou alone unto me.

3. The more simple any one is, the more doth he understand without labour ; because he receiveth the light of knowledge from above.

A pure, simple, and stable spirit is not dissipated, though it be employed in many works ; because it does all to the glory of God, and seeks not itself in any thing it doth.

What hinders and troubles thee but the unmortified affections of thine own heart ?

Who hath a sharper combat than he who laboureth to overcome himself ?

This ought to be our business, to conquer ourselves, and daily to advance in holiness.

4. All perfection in this life hath some imperfection mixed with it : and no knowledge of ours is without some darkness.

An humble knowledge of thyself, is a surer way to God than a deep search after science.

Yet knowledge is not to be blamed, it being good in itself, and ordained by God ; but a good conscience and a virtuous life is always to be preferred before it.

5. Oh if men bestowed as much labour in the rooting out of vices, as they do in the moving of

questions, there would not be so great wickedness, nor so much hurt done in the world!

Surely at the day of judgment we shall not be examined what we have read, but what we have done; not how well we have spoken, but how religiously we have lived.

Tell me where are now all those doctors and masters with whom thou wast well acquainted, whilst they lived and flourished in learning?

Now others possess their preferments, and perhaps do scarce ever think of them. In their life time they seemed something, but now they are not spoken of.

6. Oh how quickly doth the glory of the world pass away! Oh that their life had been answerable to their learning! then had their study been to good purpose.

How many perish in this world, because they rather choose to be great than humble? therefore they become vain in their imaginations?

He is truly great, that is great in love.

He is truly great, that is little in his own eyes, and that maketh no account of any height of honour.

He is truly wise, that accounteth all earthly things as dung, that he may win Christ.

And he is truly learned that doth the will of God, and forsaketh his own will.

CHAPTER IV.

Of prudence in our actions.

WE must not give ear to every saying or suggestion, but warily and leisurely ponder things according to the will of God.

But alas! such is our weakness that we often

more easily believe and speak evil of others than good.

Good men do not easily give credit to every thing one tells them; because they know human frailty is prone to evil, and very subject to fail in words.

2. It is great wisdom not to be rash in thy proceedings, nor to stand stiffly in thine own opinion.

It is wisdom not to believe every thing which thou hearest, nor presently relate again to others what thou hast heard, or dost believe.

Consult with a wise and conscientious man, and seek to be instructed by a better than thyself, rather than to follow thine own inventions.

A good life maketh a man wise according to God, and giveth him experience in many things.

The humbler one is, and more resigned unto God, the more prudent and contented shall he be in all things.

CHAPTER V.

Of reading the Holy Scriptures.

TRUTH, not eloquence, is to be sought for in Holy Scripture.

All Scripture is to be read by the same spirit wherewith it was written.

We ought to read plain and devout books as willingly as high and profound ones.

Let not the authority of the writer, whether he be of great or small learning, but the love of pure truth, draw thee to read.

Search not who spake this, but mark what was spoken.

2. Men pass away, but the truth of the Lord remaineth for ever.

God speaks unto us sundry ways, without respect of persons.

Our own curiosity often hindereth us in reading the Scriptures, when we will examine and discuss that which we should rather pass over without more ado.

If thou desire to profit, read humbly, simply, and faithfully.

Inquire willingly, and hear with silence the words of holy men; dislike not the parables of the elders, for they are not spoken without cause.

CHAPTER VI.

Of avoiding vain hopes and pride.

HE is vain that putteth his trust in man or creatures.

Be not ashamed to serve others for the love of Jesus Christ; nor to be esteemed poor in this world.

Presume not upon thyself, but place thy hope in God.

Do what lieth in thy power, and God will assist thy good will.

Trust not in thy knowledge, nor in any living creature; but rather in the grace of God, who helpeth the humble, and humbleth the proud.

2. Glory not in wealth, nor in friends; but in God, who giveth all things, and desireth to give thee himself above all.

Value not thyself for the strength or beauty of thy body, which is spoiled and disfigured with a little sickness.

Pride not thyself in thy natural gifts or wit, lest thereby thou displease God.

3. Esteem not thyself better than others, lest in the sight of God thou be accounted worse than they.

Be not proud of thy good works ; for the judgment of God is far different from the judgment of men.

If there be any good in thee, believe that there is much more in others.

It hurts thee not, if thou thinkest thyself worse than all men ; but it hurts thee much to prefer thyself before any one man.

The humble enjoy continued peace ; but in the heart of the proud is envy and frequent indignation.

CHAPTER VII.

That too much familiarity is to be shunned.

LAY not thy heart open to every one ; but treat of thy affairs with the wise and such as fear God.

Converse not much with young people and strangers.

Flatter not the rich ; neither do thou appear willingly before great persons.

Keep company with the humble and simple, with the devout and virtuous ; and confer with them of those things that may edify.

Be not familiar with any woman : but in general commend all good women to God.

Desire to be familiar with God alone, and his angels, and fly the knowledge of men.

We must have charity towards all ; but familiarity with all is not expedient.

CHAPTER VIII.

Of avoiding superfluity of words.

FLY the tumult of the world as much as thou canst.

For we are quickly defiled and enthralled with vanity.

I could wish that I had oftentimes held my peace, and that I had not been in company.

Why are we so fond of conversation, when notwithstanding we seldom return to silence without hurt of conscience.

We willingly talk of those things which we most love or desire, or of those which we feel most contrary and troublesome to us.

But alas! oftentimes in vain, and to no end; for this outward comfort doth obstruct the inward consolation.

Therefore we must watch and pray, lest our time pass away idly.

2. If it be lawful and expedient for thee to speak, speak those things that may edify.

However, devout conversation upon spiritual subjects doth greatly further our spiritual growth, especially where persons of one mind and spirit are joined together in God.

CHAPTER IX.

The obtaining of peace, and zeal for improvement.

WE might enjoy much peace, if we would not busy ourselves with the words and deeds of others, in which we have no concern.

How can he live long in peace that meddles

with the cares of others, and little or seldom re-collecteth himself within his own breast?

Blessed are the single hearted for they shall enjoy much peace.

2. We are too much taken up with our own passions, and too solicitous for transitory things.

We are not inflamed with a fervent desire to grow better every day; and therefore we remain cold and indifferent.

3. If we were dead unto ourselves, and disengaged from low affection, then should we relish divine things:

But when any adversity befalleth us, we turn ourselves to human comforts.

4. If we would endeavour like men of courage to stand in the battle, we should surely feel the assistance of God from heaven:

For he furnishes us with occasions of a striving that we may conquer.

If we place our progress in religion only in outward observances, our devotion will quickly be at an end.

But let us lay the axe to the root, that being freed from passions, we may find rest to our souls.

CHAPTER X.

Of the usefulness of adversity.

It is good that we have sometimes troubles and crosses; for they often make a man enter into himself, and consider that he ought not to place his trust in any worldly thing.

It is good that we be sometimes contradicted; and that men think ill of us, and this, although we do and intend well.

For then we more diligently seek God for our inward witness, when outwardly we are contemned by men.

2. Wherefore a man should settle himself so fully in God, that he need not seek comforts of men.

When a man is afflicted, tempted, or troubled with evil thoughts ; then he understandeth better the great need he hath of God.

3. So long as we live in this world, we cannot be without temptation.

Hence it is written in Job, The life of man is a warfare upon earth.

Every one therefore ought to take care as to his own temptations, and to watch in prayer, lest he be deceived by the devil : who never sleepeth, but goeth about seeking whom he may devour.

4. Temptations are often very profitable to men, though they be troublesome and grievous ; for in them a man is humbled, purified, and instructed.

All the saints have passed through, and profited by, many tribulations, and temptations :

And they that could not bear temptations, became reprobates and fell away.

There is no place so secret, where there are no temptations.

5. There is no man that is altogether secure from temptations while he liveth.

When one temptation goeth away, another cometh ; and we shall ever have something to suffer.

Many seek to fly temptations, and fall more grievously into them.

By flight alone we cannot overcome, but by patience and humility we conquer all our enemies.

6. He that only avoideth them outwardly, and doth not pluck them up by the roots, shall profit little : yea, temptations will soon return unto him, and he shall feel them worse than before.

By patience (through God's help,) thou shalt more easily overcome, than by harsh and disquieting efforts in thy own strength.

Often take counsel in temptations ; and deal not roughly with him that is tempted.

7. The beginning of temptation is inconstancy of mind, and little confidence in God.

For as a ship without a rudder is tossed to and fro with the waves, so the man that is negligent is many ways tempted.

Fire trieth iron, and temptation a just man.

We know not often what we are able to do : but temptations show us what we are.

We must be watchful, especially in the beginning of the temptation ; for the enemy is then more easily overcome, if he be not suffered to enter the door of your hearts, but be resisted without the gate at his first knock.

Wherefore one said, "Withstand the beginning ; for an after remedy comes too late."

First, there occurreth to the mind a simple evil thought ; then a strong imagination ; afterwards delight ; and lastly consent.

And so by little and little our malicious enemy getteth entrance, whilst he is not resisted in the beginning.

And the longer one is slack in resisting, the weaker he becomes daily, and the enemy stronger against him.

8. Some suffer the greatest temptation in the beginning of their conversion ; others in the latter end.

Others again are much troubled almost throughout their life.

Some are but slightly tempted according to the wisdom which weigheth the states of men, and ordereth all things for the good of his elect.

9. We ought therefore, when we are tempted,

so much the more fervently to pray unto God ; who surely will give with the temptation, a way to escape, that we may be able to bear it.

Let us therefore humble ourselves under the hand of God, in all temptations and tribulations ; for he will exalt the humble in spirit.

10. In temptations and afflictions man is proved how much he hath profited.

Neither is it any such great thing if a man be devout and fervent, when he feeleth no affliction ; but if in time of adversity he bear himself patiently, there is hope then of great proficiency.

Some are kept from great temptations, and are overcome in small ones ; that being humbled, they may never trust themselves in great matters, who are baffled in so small things.

CHAPTER XI.

Of avoiding rash judgment.

(TURN thine eyes unto thyself, and beware thou judge not the deeds of other men.

In judging others a man laboureth in vain, often erreth, and easily sinneth ; but in judging and examining himself, he always laboureth fruitfully.

We often judge of things according as we fancy them : for affection bereaves us easily of a right judgment.

If God were always our desire, we should not be so much troubled when our inclinations are opposed.

2. But oftentimes something lurks within, which draweth us after it.

Many secretly seek themselves in their actions, but know it not.

They live in peace of mind when things are

done according to their will : but if things succeed otherwise than they desire, they are straightway troubled.

Diversity of inclinations and opinions often cause dissensions between religious persons, between friends and countrymen.

3. An old custom is hardly broken, and no man is willing to be led farther than himself can see.

If thou dost more rely upon thine own reason, than upon Jesus Christ, late, if ever, shalt thou become illuminated.

CHAPTER XII.

Of works done out of charity.

THE outward work without charity, profiteth nothing ; but whatsoever is done out of charity, be it ever so little and contemptible in the sight of the world, is wholly fruitful.

For God weigheth more with how much love one worketh, than how much he doeth.

He doth much that loveth much.

2. He doth much that doth a thing well.

He doth well that serveth his neighbour, and not his own will.

Often it seemeth to be charity, and it is rather carnality ; because natural inclinations, self-will, hope of reward, and desire of our own interest, are motives that men are rarely free from.

3. He that hath true and perfect charity seeketh himself in nothing ; but only desireth in all things that God should be exalted.

He envieth none, because he seeketh not his own satisfaction : neither rejoiceth in himself, but chooses God only for his portion.

He attributes nothing that is good to any man, but wholly referreth it unto God, from whom, as from the fountain, all things proceed : in whom finally all the saints rest.

Oh that he had but one spark of true charity, he would certainly discern that all earthly things are full of vanity !

CHAPTER XIII.

Of bearing with the defects of others.

THOSE things that a man cannot amend in himself, or in others, he ought to suffer patiently until God orders things otherwise.

Think that perhaps it is better so for thy trial and patience.

2. If one that is once or twice warned will not give over, contend not with him ; but commit all to God, that his will may be done, and his name honoured in all his servants, who well knoweth how to turn evil into good.

Study to be patient in bearing with the defects and infirmities of others, of what sort soever they be : for that thou thyself also hast many, which must be suffered by others.

If thou canst not make thyself such a one as thou wouldst, how canst thou expect to have another in all things to thy liking.

We would willingly have others perfect, and yet we amend not our own faults.

We would have others exactly corrected, and will not be corrected ourselves.

The liberty of others displeaseth us, and yet we will not have our desires denied.

Thus it appears how seldom we weigh our neighbours in the same balance with ourselves,

3. If all men were perfect, what should we have to suffer of our neighbour for God.

But now God hath thus ordained it, that we may learn to bear one another's burdens; for no man is without fault; no man but hath his burden; no man is self sufficient; no man has wisdom enough for himself; but we ought to bear with one another, comfort, help, instruct, and admonish one another.

Occasions of adversity best discover how great virtue each one hath:

For occasions make not a man frail, but show what he is.

CHAPTER XIV.

Of the examples of the holy fathers.

CONSIDER the lively examples of the holy fathers, in whom true religion shone, and thou shalt see how little it is, and almost nothing, which we do now.

Alas! what is our life if it be compared to theirs.

These saints and friends of *Christ* served the Lord in hunger and thirst, in cold and nakedness, in labour and weariness, in watchings and fastings, in persecutions and many reproaches.

2. Oh how many and grievous tribulations suffered the apostles, martyrs, confessors, virgins, and all the rest that would follow the steps of *Christ*.

They hated their lives in this world, that they might possess their souls in everlasting life.

Oh how strict and self renouncing a life led those holy fathers in the wilderness! how long and grievous temptations suffered they! How often were they assaulted by the enemy! What

frequent and fervent prayers offered they to God ! How rigorous an abstinence did they daily use ? How great zeal and care had they of their spiritual proficiency ? How strong a combat had they for the overcoming of their lusts ? How pure and upright an intention did they preserve unto God ?

All the day they laboured and spent part of the night in prayer ; although even while they laboured they did not cease from mental prayer.

3. They spent all their time usefully ; all their hours of devotion seemed short ; and by reason of the great sweetness they felt in contemplation, they forgot the necessity of corporeal refreshments.

They renounced all riches, dignities, honours, friends, and kinsfolk ; they desired to have nothing of the world ; they took no more care of any thing than was necessary for the sustenance of life.

They were poor in earthly things, but rich in grace.

Outwardly they wanted, but inwardly were refreshed with divine consolation.

4. They were strangers to the world ; but friends to God.

They seemed to themselves as nothing, and were despised by the world ; but they were precious in the eyes of God.

They were grounded in humility, walked in love and patience, and therefore profited daily in spirit.

Help me oh Lord, in thy holy service, and grant that I may now this day begin perfectly ; for that which I have done hitherto is nothing.

Much diligence is necessary to him that will profit much.

If he that firmly purposeth often faileth ; what shall he do that seldom or feebly purposeth any thing.

It may fall out sundry ways that we break our resolution, and a little omission of spiritual exercises seldom passes without some loss.

The purpose of just men depends not so much upon their own wisdom as upon the grace of God, on whom they always rely in whatsoever they take in hand.

For man doth propose, but God doth dispose ; neither is the way of man in himself.

5. If any accustomed exercise be sometimes omitted, either for some act of piety, or profit to thy brother, it may easily afterwards be recovered again.

But to omit it out of sloth, or carelessness, is very blamable, and will be found pernicious.

We must diligently search into and regulate, both the outward and inward man ; because both contribute to our advancement.

Gird thy loins like a man against the assaults of the devil, bridle thy appetite, and thou wilt the more easily bridle all the motions of the flesh.

Be thou at no time idle altogether ; but either reading, or writing, or praying, or meditating, or endeavouring something for the public good.

"Blessed is that servant, whom, when his Lord cometh, he shall find watching ; verily I say unto you, he shall make him ruler over all his goods."

CHAPTER XV.

Of the love of solitude and silence.

SEEK a convenient time to retire into thyself. Meddle not with curiosities.

Read such things as may rather yield compunction of heart than busy thy head.

If thou wilt withdraw thyself from superfluous talk and useless visits, as also from hearkening

after news and rumours, thou shalt find sufficient leisure to meditate on good things.

2. One said, "As often as I have been among men, I returned like a man;" and this we often find true, when we have been long in company.

It is easier not to speak at all, than not to speak more than we should.

It is easier to keep at home, than to be sufficiently upon our guard when we are abroad.

He, therefore, that intends to attain to inward and spiritual things, must, with Jesus, retire from the multitude.

No man safely goes abroad, but he who is willing to stay at home.

No man can speak safely, but he who is willing to hold his peace.

No man ruleth safely, but he that is willing to be ruled.

No man safely commands, but he that hath learned readily to obey.

No man safely rejoiceth, unless he hath within him the testimony of a good conscience.

And yet the security of the saints was always full of the fear of God.

Neither were they less careful and humble in themselves, because they shone outwardly with grace and great virtues.

These have often, through confidence in themselves, fallen into the greatest dangers, who have been in the greatest esteem among men.

Wherefore it is most profitable to many, not to be altogether free from temptations, lest they should be too secure, lest they should be puffed up with pride, or too freely incline to worldly comforts.

Oh how good a conscience would he keep, that would never seek after transitory joy, nor entangle himself with the things of this world!

Oh how great peace and quietness would he possess, that would cut off all vain solicitude, and think only upon divine things, and such as are profitable for his soul!

3. If thou desirest compunction of heart, enter into thy closet, and shut out the tumults of the world, according to the advice of the psalmist, iv, 4, "Commune with your own heart, and in your own chamber, and be still."

In thy closet thou shalt find what abroad thou often lovest.

The more thou frequentest thy closet, the more thou wilt like it; the less thou comest thereunto, the more thou wilt loath it.

If, in the beginning of thy conversion, thou passeth much time in it, it will afterwards be to thee a dear friend, and pleasant comfort.

4. In silence and in stillness a religious soul profiteth, and learneth the hidden truths of the holy Scriptures.

There she findeth rivers of tears, and may be so much the more familiar with her Creator, by how much the farther off she liveth from all worldly tumult.

5. Why art thou desirous to see that which is unlawful for thee to enjoy! For the world passeth away and the desire thereof.

Our sinful desires draw us to rove abroad; but when the time is passed, what carriest thou home with thee, but a burdened conscience, and a dissipated heart?

A merry going out often bringeth a mournful return, and a joyful evening a sad morning.

So all carnal joys enter pleasantly, but in the end bite and sting to death.

What canst thou see elsewhere, which thou canst not see here? Behold the heaven and the

earth, and all the elements ; for of these are all things created.

6. What canst thou see any where that can long continue under the sun ?

1. Thou thinkest perhaps to satisfy thyself, but thou canst never attain it.

Shouldst thou see all the things of this world, what were it but a vain sight ?

Lift up thine eyes to God in the highest, and pray to him to pardon all thy sins.

Leave vain things to the vain, but be thou intent upon those things which God commandeth thee.

Shut thy door upon thee, and call unto thee Jesus thy beloved.

Stay with him in thy closet : for thou shalt not find so great peace any where else.

Hadst thou not gone abroad, and hearkened to idle rumours, thou mightst the better have remained in peace ; but so long as thou delightest to hear novelties thou must endure trouble of heart.

CHAPTER XVI.

Of compunction of heart.

If thou wilt make any progress, keep thyself in the fear of God, and use not too much liberty.

Keep all thy senses under discipline, and give not thyself over to trifling mirth.

2. The levity of our minds, and want of concern for our faults, make us lose the sense of our inward state, and often laugh when we have cause to weep.

There is no new liberty, nor right gladness, but in the fear of God, and a good conscience,

Happy is he that can avoid all distracting impediments, and recollect himself in holy compunction.

Happy is he that can abandon all that may defile or burden his conscience.

Resist manfully: one custom overcometh another.

3. Busy not thyself in matters which appertain to others; neither trouble thyself with the affairs of thy betters.

Still have an eye to thyself first, and be sure to admonish thyself before any of thy friends.

If thou hast not the favour of men, be not grieved at it; but grieve that thou dost not carry thyself so warily and circumspectly as becometh the servant of God.

It is often better and safer that a man hath not many consolations in this life, especially worldly ones. But that we have not at all, or seldom, divine consolations, is our own fault, because we do not altogether forsake vain comforts.

4. Didst thou oftener think of thy death than of thy living long, there is no question but thou wouldst be more zealous to amend.

I believe thou wouldst willingly undergo any labour, or sorrow, or austerity, if thou didst consider within thyself the pains of a future state.

But because these things enter not into the heart, and we still love the things of the world, therefore we remain cold and slothful.

Miserable thou art, wheresoever thou art, or whithersoever thou turnest, unless thou turn thyself to God.

Who is in the best case? He who can suffer something for God.

Oh brother, quit not thy hope of profiting in spiritual things! there is yet time, the hour is not yet past.

5. Why wilt thou defer thy good purpose ?

Arise, begin this instant, and say, Now is the time to be doing, now is the time to be striving, now is the time to amend.

But unless thou doest violence to thyself, thou shalt never get the victory over sin.

CHAPTER XVII.

Of the meditation of death.

THIS life will soon be at an end ; consider therefore how thy affairs stand as to the next.

Man is here to day ; to morrow he is gone.

When he is out of sight, he is soon forgotten.

Thou shouldst so order thyself in all thy thoughts and all thy actions, as if thou wert to die to day.

Hadst thou a clear conscience, thou wouldst not fear death.

It were better to avoid sin than to fly death.

If thou art not prepared to day, how wilt thou be to morrow ?

To morrow is uncertain, and how knowest thou that thou shalt live till to morrow ?

2. What availeth to live long, when we are so little the better ?

Alas ! long life doth not always mend us ; but often increaseth guilt.

Oh that we had spent but one day well in this world !

3. When it is morning, think thou mayst die before night.

When evening comes, dare not to promise thyself the next morning.

Be therefore always in readiness ; and so live that death may never take thee unprepared.

Many die suddenly and when they look not for it ; for in *such an hour as you think not the Son of man cometh*, Matt. xxiv, 44.

When that last hour shall come, thou wilt have a far different opinion of thy whole life.

4. How wise and happy is he, that laboureth to be such in his life as he would wish to be found at the hour of his death.

Whilst thou art in health, thou mayst do much good ; but when thou art sick, I know not what thou wilt be able to do.

Few by sickness grow better : and they who travel much are seldom sanctified.

5. Trust not in friends and kindred, neither put off the care of thy soul till hereafter, for man will sooner forget thee than thou art aware of.

If thou art not careful for thyself now, who will be careful for thee hereafter ?

The time present is very precious ; now are the days of salvation, now is the acceptable time.


But alas ! that thou shouldst spend thy time no better here, where thou mightst purchase life eternal. The time will come when thou shalt desire one day or hour to amend in, and I cannot say it will be granted thee.

6. Ah fool ! why dost thou think to live long, when thou canst not promise thyself one day ?

How many have been deceived, and suddenly snatched away !

How often dost thou hear, such a man is slain, another is drowned, a third has broke his neck with a fall ; this man died eating, and that playing ?

One perished by fire, another by sword, another of the plague, another was slain by thieves ? Thus death is the end of all, and man's life suddenly passeth away like a shadow.



7. Who shall remember thee when thou art dead? Do, do now, my beloved, whatsoever thou art able to do: for thou knowest not when thou shalt die, nor yet what shall be after thy death.

Now, while thou hast time, lay up for thyself everlasting riches.

Think on nothing but the salvation of thy soul; care for nothing but the things of God.

8. Keep thyself as a stranger and pilgrim upon earth, who hath nothing to do with the affairs of this world.

Keep thy heart free, and lifted up to God, because thou hast here no abiding city.

Send thither thy daily prayers, and sighs, and tears, that after death thy spirit may happily pass to the Lord. *Amen.*

CHAPTER XVIII.

Of judgment and the punishment of sins.

In all things remember the end, and how thou wilt be able to stand before that severe Judge, from whom nothing is hid: who is not pacified with gifts, nor admitteth any excuses; but will judge according to right.

Oh wretched and foolish sinner, who sometimes fearest the countenance of an angry man! what answer wilt thou make to God, who knoweth all thy wickedness?

Why dost thou not provide for thyself against that great day of judgment, when no man can excuse or answer for another, but every one shall have enough to answer for himself.

2. What is it which that infernal fire feeds upon but thy sins?

The more thou sparest thyself now, and followest the flesh, so much the more hereafter shall be thy punishment, and thou stowest up greater fuel for the flame.

In what thing a man hath sinned, in the same shall he be punished.

There is no quiet, no comfort for the damned there: here we have some intermission of our labours, and enjoy the comfort of our friends.

Be now solicitous and sorrowful because of thy sins, that at the day of judgment thou mayst be secure with the blessed.

For then shall the righteous stand with great boldness before such as have vexed and oppressed them.

Then shall he stand to judge, who doth now humbly submit himself to the judgment of others.

Then shall the poor and humble have great confidence; but the proud shall be compassed with fear on every side.

3. Then will it appear, that he was wise in this world, who had learned to be a fool, and despised for Christ's sake.

Then shall every affliction, patiently undergone, delight us; and the mouth of iniquity shall be stopped.

Then shall the devout rejoice, and the profane mourn.

Then shall he more rejoice that hath mortified his flesh, than he that hath abounded in all pleasure.

Then shall the poor attire shine gloriously, and the precious robes appear vile.

4. Suppose thou hast hitherto lived always in honour and delights, what would this avail thee, if thou wert to die this instant?

All therefore is vanity, but to love God and serve him only.

For he that loveth God with all his heart, is neither afraid of death, nor judgment, nor hell.

CHAPTER XIX.

Of the zealous amendment of our whole life.

WHEN one that was in great anxiety of mind, often wavering between fear and hope, did once humbly prostrate himself in prayer, and said, Oh if I knew that I should persevere! he presently heard within him an answer from God, which said, if thou didst know it, what wouldst thou do? Do what thou wouldst do then, and thou shalt be safe.

And being herewith comforted and strengthened, he committed himself wholly to the will of God, and his anxiety ceased:

Neither had he any mind to search curiously farther what should befall him; but rather laboured to understand what was the perfect and acceptable will of God, for the beginning and accomplishing every good work.

2. Hope in the Lord, and do good, saith the prophet, and inhabit the land, and thou shalt be fed.

One thing there is that draweth many back from a spiritual progress, and diligent amendment; the horror of the difficulty, or the labour of the combat.

But they improve most in virtue, that endeavour most to overcome those things which are grievous and contrary to them.

For there a man improveth more, and obtaineth greater grace, where he more overcome himself and mortifieth himself in spirit.

3. Gather some profit to thy soul wheresoever

thou art ; so if thou seest or hearest of any good examples, stir up thyself to the imitation thereof.

But if thou seest any thing worthy of reproof, beware thou doest not the same.—And if at any time thou hast done it, labour quickly to amend it.

4. Be mindful of the profession thou hast made, and have always before thine eyes the remembrance of thy Saviour crucified.

Thou hast good cause to be ashamed, looking upon the life of Jesus Christ, seeing thou hast as yet no more endeavoured to conform thyself unto him, though thou hast walked a long time in the way of God.

A religious person that exerciseth himself seriously and devoutly in the most holy life and passion of our Lord shall there abundantly find whatsoever is necessary and profitable for him ; neither shall he need seek any better thing out of Jesus.

Oh if Jesus crucified would come into our hearts, how quickly and fully should we be instructed in all truth !

CHRISTIAN'S PATTERN.

BOOK II.

CHAPTER I.

Of the inward life.

THE kingdom of God is within you, saith the Lord. Turn thee with thy whole heart unto the Lord, and forsake this wretched world, and thy soul shall find rest.

Learn to despise exterior things, and to give thyself to the interior, and thou shalt perceive the kingdom of God to come unto thee.

For the kingdom of God is peace and joy in the Holy Ghost.

2. Oh faithful soul, make ready thy heart for this bridegroom, that he may vouchsafe to come unto thee and dwell within thee !

For he saith, If any man love me, he will keep my word, and we will come unto him, and will make our abode with him.

Give, therefore, admittance unto Christ, and deny entrance to all others.

When thou hast Christ thou art rich, and he will suffice thee. He will be thy faithful helper in all things, so as thou shalt not need to trust in men.

For men are soon changed, and quickly fail ; but Christ remaineth for ever, and is with us even to the end.

3. We ought not to put trust in man, frail and mortal as he is, though he be friendly and serviceable ; nor should we be grieved, although he cross and oppose us.

They that to day take thy part, to morrow may be against thee, and so on the contrary : they often turn like the wind.

Put thy whole trust in God, let him be thy fear and thy love : he will answer for thee, and do in all things what is best.

Thou hast not here an abiding city ; and wheresoever thou art, thou art a stranger and pilgrim ; neither shalt thou ever have rest, unless thou be intimately united unto Christ.

4. Why dost thou here gaze about, since this is not the place of thy rest ? In heaven ought to be thy dwelling, and all earthly things are to be looked upon as they forward thy journey thither.

All things pass away, and thou together with them.

Beware thou cleave not unto them, lest thou be entangled and perish.

Let thy thoughts be on the Highest, and thy prayer directed unto Christ without ceasing.

If thou canst not contemplate on high and heavenly things ; rest thyself in the passion of Christ, and dwell willingly in his holy wounds.

For if thou fly devoutly unto the wounds and precious marks of the Lord Jesus Christ, thou shalt feel great comfort in tribulation, neither wilt thou regard being despised of men, and wilt easily bear words of detraction.

5. Christ was also despised of men, and in his greatest necessity forsaken by his acquaintance and friends.

Christ chose to suffer and be despised ; and darest thou complain of any thing ?

Christ had adversaries and slanderers, and

wilt thou have all men thy friends and benefactors?

How shall thy patience be crowned if no adversity happen unto thee?

If thou wilt suffer nothing, how wilt thou be the friend of Christ?

Suffer with Christ, and for Christ, if thou desirest to reign with Christ.

6. If thou hadst but once entered into Jesus, then wouldst thou not be careful about thine own advantage or disadvantage, but wouldst rather rejoice at slanders cast upon thee; for the love of Jesus maketh a man despise himself.

A lover of Jesus, a true inward Christian, free from inordinate affections, can freely turn himself to God, and lift himself above himself.

7. He that relishes all things as they are, and not as they are esteemed, is truly wise and taught by God.

He that can live inwardly, and make small reckoning of outward things, neither requireth places, nor attendeth times, for the exercise of his devotions.

An interior man soon recollecteth himself, because he is never wholly intent upon outward things.

He is not hindered by outward labour or business; but as things fall out, so he suiteth himself unto them.

He that hath well ordered and disposed of all things within, careth not for the strength and perverse carriage of men.

So much is a man hindered and distracted, by how much he cleaveth to outward things.

8. If all went well with thee, and if thou wert well purified, all things would tend to thy good.

But therefore many things displease and trou-

ble thee, because thou art not yet dead unto thyself, nor separated from all earthly things.

Nothing so defileth and entangleth the heart of man, as the impure love of creatures.

CHAPTER II.

Of humble submission.

MIND not much who is with thee, or against thee ; but endeavour and take care that God may be with thee in every thing thou doest.

Keep a good conscience and God will defend thee.

For whom God will help no man can hurt.

If thou canst hold thy peace and suffer, without doubt thou shalt see the salvation of the Lord.

He knoweth the time and manner how to deliver thee, and therefore thou oughtest to resign thyself unto him.

It belongs to God to help, and deliver from all shame.

It is often profitable for the keeping us humble, that others know and represent our faults.

2. When a man humbleth himself for his faults, he easily pacifieth those that are offended with him.

God protecteth and delivereth the humble ; unto the humble man he inclineth himself ; unto the humble he giveth great grace ; and after his humiliation he raiseth him unto glory.

Unto the humble he revealeth his secrets, and sweetly draweth him unto himself.

The humble person, though he suffer shame, is yet in peace ; for that he resteth in God, and not in the world.

Do not think that thou hast profited any thing, unless thou esteem thyself inferior to all.

CHAPTER III.

Of a good and peaceable man.

FIRST keep thyself in peace, and then mayst thou pacify others.

A peaceable man doth more good than a learned one.

A passionate man turneth good into evil, and easily believeth the worst.

A peaceable man turneth all things into good.

He that is in peace is not suspicious of any.

But he that is discontented, is neither quiet himself, nor suffereth others to be quiet.

He often speaketh that which he ought not to speak, and omitteth that which he ought to do.

He considereth what others are bound to do ; and neglects that which he is bound to do himself.

1. Therefore have a careful zeal over thyself, and then show thyself zealous for thy neighbour's good.

2. Thou knowest well how to excuse thine own deeds, and thou wilt not receive the excuses of others.

It were more just to accuse thyself and excuse thy brother.

If thou wilt be borne with, bear also with another.

Behold how far thou art yet from true charity and humility, which knoweth not how to be angry with any but one's self.—It is no great matter to live peaceably with the good and gentle ; for every one willingly enjoyeth peace, and loveth those that are of his own mind.

But to be able to live peaceably with unquiet and perverse men, or with the disorderly, or such as cross us, is a great grace.

3. Some there are that keep themselves in peace, and are in peace also with others.

And there are some that neither are in peace themselves, nor suffer others to be in peace ; who are troublesome to others, but always more troublesome to themselves.

And others there are, that keep themselves in peace, and labour to bring others unto peace.

Our whole peace in this life consisteth rather in humble *suffering*, than in not feeling *adversities*.

He that knows best how to suffer will best keep himself in peace. He is a conqueror of himself, a lord of the world, a friend of Christ, and an heir of heaven.

CHAPTER IV.

Of a pure mind and simple intention.

SIMPLICITY and purity are the two wings by which a man is lifted up above all earthly things.

Simplicity is in the intention : purity in the affection ; simplicity tends to God : purity apprehends and tastes him.

No good action will hinder thee, if thou be inwardly free from inordinate affection.

If thou intend and seek nothing but the will of God, and the good of thy neighbour, thou shalt enjoy internal liberty.

If thy heart was right, then every creature would be a looking glass of life and a book of holy doctrine.

There is no creature so little and abject, that represents not the goodness of God.

If thou wert inwardly pure, thou wouldst and understand all things without any instrument.

A pure heart penetrateth heaven and hell.

Such as every one is inwardly, so he judgeth outwardly.

If there be joy in the world, surely a man of pure heart possesseth it. And if there be any where tribulation and affliction, an evil conscience feels it.

As iron put into the fire, loseth its rust and becometh all bright like fire; so he that wholly turneth himself unto God, is purified from all *clothfiness*, and is changed into the likeness of God.

When a man beginneth to grow lukewarm, then he is afraid of a little labour.

But when a man beginneth to overcome himself, then he esteemeth those things light, which before seemed grievous unto him.

CHAPTER V.

Of the consideration of one's self.

WE should not trust too much to ourselves, because we have often neither grace nor understanding.

There is but little light in us, and that we quickly lose by negligence. We reprehend small things in others, and pass over greater in ourselves.

We quickly feel and weigh what we suffer from others, but we mind not what others suffer from us.

He that doth well and rightly considers his own work, will find little cause to judge hard of another.

2. The inward Christian preferreth the care of himself before all other cares.

He that diligently attendeth unto himself, easily holds his peace concerning others.

Thou wilt never be inwardly religious, unless thou pass over other men's matters, and look especially to thyself.

If thou attend wholly unto God and thyself, thou wilt be little moved with whatsoever thou seest abroad.

Where art thou when thou art not with thyself? And when thou hast run over all, what hast thou profited if thou hast neglected thyself?

If thou desirest peace of mind, thou must reject all other cares, and look only to thyself.

3. Thou shalt profit much, if thou keep thyself free from all temporal cares.

Thou shalt greatly fail, if thou esteem any thing of this world.

Let nothing be great, nothing high, nothing pleasing to thee, but only God himself, or that which is of God.

Esteem all comfort vain which proceedeth from any creature.

A soul that loveth God, despiseth all things but God.

God alone, who is everlasting, immense, filling all things, is the comfort of the soul, and the true joy of the heart.

CHAPTER VI.

Of the joy of a good conscience.

THE glory of a good man is the testimony of a good conscience.

Have a good conscience, and thou shalt ever have joy...

Thou shalt rest sweetly if thy heart condemn thee not.

Never rejoice but when thou hast done well.

Sinners have never true joy, nor feel inward peace ; because *there is no peace to the wicked*, saith the Lord.

2. To glory in tribulation is no hard thing for him that loveth ; for to glory so, is to glory in the cross of our Lord.

That glory is short which is given and received from men.

Sorrow always accompanieth the glory of the world.

The glory of the good is in their consciences, and not in the tongues of men. The gladness of the just is of God, and in God ; and their joy is of the truth.

He enjoyeth great peace of mind that careth neither for the praise nor dispraise of men.

He will easily be content, whose conscience is pure.

Thou art not the more holy, though thou art praised ; nor the more abject, though thou art dispraised.

What thou art, thou art ; neither canst thou be said to be greater than thou art in the sight of God.

If thou considerest what thou art within, thou wilt not care what men say of thee.

Man seeth the face, but God looketh into the heart.

Man considereth the deeds, but God weigheth the intention.

To do always well, and to disesteem himself, is the sign of an humble soul.

4. He that seeketh no witness for himself from without, doth show that he hath wholly committed himself unto God.

“For not he who commendeth himself is approved,” saith St. Paul, “but whom God commendeth.”

To walk inwardly with God, and not to love any thing without, is the state of a spiritual man.

CHAPTER VII.

Of the love of Jesus.

BLESSED is he that understandeth what it is to love *Jesus*, and to despise himself for *Jesus*.

Thou oughtest to leave what thou hast loved hitherto, for the sake of *Jesus*; for he will be loved alone.

The love of things created is deceitful and inconstant, the love of *Jesus* is faithful and constant.—

He that cleaveth unto a creature, shall fall when it falls; he that embraceth *Jesus*, shall stand firmly for ever.—

Love him and keep him for thy friend, who, when all go away, will not forsake thee.

Thou must one day be left of all, whether thou wilt or no.—

2. Keep close to *Jesus* both in life and death, and commit thyself unto his faithfulness, who, when all fail can alone help thee.

Thy beloved will not admit of a rival, but will have thy heart alone, and sit like a king on his own throne.

Whatsoever affection thou reposest in men out of *Jesus*, is all no better than lost.

Trust not, nor lean upon a broken reed; for all flesh is grass, and all the glory thereof shall wither away.

3. Thou shalt quickly be deceived if thou regardest only the outward appearance of men.

If in them thou seekest comfort and profit, thou shalt often feel loss.

If thou seekest Jesus in all things, thou shalt surely find Jesus.

If thou seekest thyself, thou shalt also find thyself, but to thy own destruction.

For if a man do not seek Jesus he doth more hurt to himself than the world and all his adversaries could do.

CHAPTER VIII.

Of familiar friendship with Jesus.

WHEN Jesus is present all is well: but when Jesus is absent every thing is hard.

When Jesus speaketh not inwardly, we have no true comfort: but if Jesus speak but one word, we feel much consolation.

Did not Mary presently rise from the place where she wept, when Martha said unto her, "The Master is come and calleth for thee!"

Happy the hour when Jesus calleth from tears to spiritual joy.

How dry and cold art thou without Jesus! how foolish and vain if thou desirest any thing out of Jesus!

Is not this a greater loss than if thou shouldst lose the whole world?

2. What can the world profit thee without Jesus?

To be without Jesus is a grievous hell; and to be with Jesus a sweet paradise.

—If Jesus be with thee, no enemy can hurt thee.

—He that findeth Jesus findeth a good treasure, yea, a good above all goods.

—And he that loseth Jesus, loseth too much, and more than the whole world.

—He is most poor that liveth without Jesus; and he is most rich that is well with Jesus.

3. It is a great skill to know how to converse

with Jesus, and great wisdom to know and keep Jesus.

Be humble and peaceable, and Jesus will be with thee.

Be devout and quiet, and Jesus will stay with thee.

Thou mayst soon drive away Jesus, if thou turnest aside to outward things.

And if thou shouldst drive him away, unto whom wilt thou fly, and what friend wilt thou seek ?

Without a friend thou canst not live well ; and if Jesus be not above all friends unto thee, thou shalt be very sorrowful and desolate.

Thou dost therefore foolishly, if thou dost trust or rejoice in any other.

It is better for thee to have all the world against thee, than Jesus offended with thee.

Therefore of all things that are dear to thee, let Jesus alone be peculiarly thy beloved.

Love all for Jesus, but Jesus for himself.

Jesus Christ alone is to be beloved ; who alone is faithful above all friends.

For him, and in him, let as well friends as foes be dear unto thee ; pray to him for all these, that all may know and love him.

Never desire to be commended or beloved, for that appertaineth unto God.

Neither do thou desire that the heart of any should be set on thee : nor do thou set thy heart on any ; but let Jesus be in thee, and in every good man.

4. Be pure and free within, and entangle not thy heart with any creature.

And truly, unless thou be prevented and drawn by his grace, thou shalt never attain to this, to forsake and cast off all, that thou mayst be united to him alone.

For when the grace of God cometh unto man, then he has power to do all things ; and when that retires he is poor and weak ; and as it were, left only to affliction.

Yet in this thou oughtest not to despair, but resign thyself to the will of God, and to bear all things that befall thee for the glory of Christ ; for after winter followeth summer, and after a storm a great calm.

CHAPTER IX.

Of the want of all comfort.

It is not hard to despise human comfort when we have divine.

It is much to be able to want both human and divine comfort ; and for the glory of God to be willing to endure desolation of heart.

What great matter is it if thou be cheerful and devout at the coming of grace ? This hour is wished for of all men.

He rideth easily enough whom the grace of God carrieth.

And what marvel if he feel no burden, who is borne up by the Almighty.

2. We are always willing to have something for our comfort, and a man doth hardly put off himself.

The holy martyr, St. Lawrence, overcame the world, because he despised whatsoever was delightful in it ; and for the love of Christ, patiently suffered Sixtus to be taken from him, whom he most dearly loved.

He overcame therefore the love of man by the love of the Creator.

And he rather chose the divine good pleasure, than human comfort.

So thou also learn to forsake thy intimate and beloved friend for the love of God.

Be not grieved when thou art forsaken by a friend ; knowing that we all at length must be separated from one another.

When a man trusteth in himself, he easily slideth into human comfort.

But a true lover of Christ betakes not himself to human comfort, but rather sustains hard exercises and great labour for Christ.

3. When therefore spiritual comfort is given thee from God, receive it thankfully ; but know it is the gift of God, not thy desert.

Be not puffed up, neither do thou presume vainly ; but be rather the more humble for that gift, and more wary in all thy actions : for that hour will pass away, and temptation will succeed.

David, in the presence of the divine grace, said, "I said in my prosperity, I should never be removed."

But in the absence of it, having experienced what he was in himself, he adds, "thou didst turn thy face from me, and I was troubled."

Yet doth he not despair, but more earnestly prayeth unto the Lord, and sayeth, "Then cried I unto thee, oh Lord, and gat me to my Lord right humbly."

Lastly, he receiveth the fruit of his prayer, and witnesseth that he was heard, saying, "The Lord hath heard me, and taken pity on me ; the Lord is become my helper."

But wherein "thou hast turned," said he, "my heaviness into joy ; thou hast compassed me about with gladness."

5. Whereupon, therefore, can I hope, or wherein ought I to trust, but in the great mercy of God alone, and in the only hope of heavenly grace :

For whether I enjoy the presence of good men, or religious brethren, or faithful friends, or holy books, or excellent treatises, or sweet songs and hymns, all these help little, and have little relish when grace forsaketh me, and I am left in my own poverty.

At such a time there is no better remedy than patience, and renouncing my own will according to the will of God.

Temptation going before, is wont to be a sign of ensuing comfort.

And to those that are proved by temptations, heavenly comfort is promised. "He that shall overcome," saith he, "I will give to eat of the tree of life."

6. Divine comfort is given that a man may be stronger to bear adversity.

Then followeth temptation, lest he should grow proud thereof.

The devil sleepeth not, neither is the flesh as yet dead: therefore cease not to prepare thyself to the battle, for on thy right hand and on thy left are enemies that never rest.

CHAPTER X.

Of thankfulness for the grace of God.

WHY seekest thou rest since thou art born to labour?

Dispose thyself to patience, rather than to comfort; and to the bearing of the cross, rather than to joy.

What worldly man would not willingly receive spiritual joy and comfort, if he could always have it?

For spiritual comfort exceeds all the delight of the world, and pleasures of the flesh.

2. False freedom of mind and trust in ourselves are very contrary to heavenly visitations.

God doth well in giving the grace of consolation ; but man doth evil in not returning all again unto God with thanksgiving.

And therefore the gifts of grace cannot flow in us, because we are not thankful to the giver, and return them not wholly to the fountain.

For grace ever attends him that is thankful ; and from the proud shall be taken that which is given to the humble.

All that is high is not holy ; nor all that is sweet good, nor every desire pure ; nor every thing that is dear unto us grateful to God.

I willingly accept that grace, whereby I may ever become more humble and careful, and more ready to renounce myself.

He that is taught by the gift of grace, and instructed by the withdrawing thereof, will not dare to attribute any good to himself ; but will acknowledge himself poor and naked.

Give unto God that which is God's, and ascribe unto thyself that which is thine own ; that is, give thanks to God for his grace, and acknowledge that nothing is thine, but only sin and the punishment due thereto.

3. Set thyself always in the lowest place, and the highest shall be given thee ; for thou canst not be in the highest till thou hast been in the lowest.

The chief saints before God are the least in their own eyes ; and how much the more glorious, so much the more humble.

Those that are firmly settled and grounded in God, can no way be proud.

4. Be, therefore, thankful for the least gift, so shalt thou receive greater.

Let the least appear unto thee very great, and the most contemned as an especial gift.

If thou considerest the worth of the giver, no gift will seem little, or of too mean esteem. For that is not little which is given by the most high God.

Yea, if he should give punishment and stripes, it ought to be grateful; for he doth it always for our welfare, whatsoever he permitteth to befall us.

He that desireth to keep the grace of God, let him be thankful for the grace given, and patient for the taking away thereof. Let him pray that it may return. Let him be wary and humble lest he lose it.

CHAPTER XI.

That there are few who love the cross of Christ.

JESUS hath many lovers of his heavenly kingdom; but few bearers of his cross.

He hath many desirers of comfort, but few of tribulation.

He findeth many companions of his table, but few of his abstinence.

All desire to rejoice with him, but few will suffer any thing for him.

Many love Jesus so long as adversity happens not.

Many praise and bless him, as long as they receive any comfort from him.

But if Jesus hide himself, and leave them but a while, they either fall into complaint or dejection.

2. But they that love Jesus for Jesus, and not for some comfort of their own, bless him in all

tribulation and anguish of heart ; as well as in the greatest comfort.

And although he should never give them comfort, yet they would ever praise him, and always give him thanks.

3. Oh how powerful is the pure love of Jesus which is mixed with no self love or self interest ! Are not all those to be called hirelings, that always seek comfort ?

Do they not show themselves to be rather lovers of themselves than of Christ, that always think of their own pleasure ?

Where may one be found that is willing to serve God gratis ?

4. It is hard to find any one so spiritual, that is stript of the love of all earthly things.

For where is any one to be found that is indeed poor in spirit, and free from all affection to creatures ?

If a man should give all his substance yet it is as nothing.

And if he should do great penances yet are they but little.

And if he should attain to all knowledge he is yet far off.

And if he should be very fervent in devotion, yet there is wanting one thing which is most necessary for him.

What is that ? That having left all, he leave himself, and go wholly out of himself, and retain nothing of self love.

And that when he hath done all which he knew ought to be done, he knoweth that he hath done nothing.

Let him not think that a great thing, which others may think so : but according to truth let him affirm himself to be an unprofitable servant ; as our Saviour hath said, " When ye have done

all things that are commanded you, say, We are unprofitable servants."

Yet no man richer, no man more powerful, no man more free, than he that can leave himself, and all things, and set himself in the lowest place.

CHAPTER XII.

Of the royal way of the holy cross.

THIS speech seemeth hard to many, "Renounce thyself, take up thy cross, and follow Jesus."

But it will be much harder to hear the last word, "Depart from me, ye cursed, into everlasting fire."

This sign of the cross shall be in heaven, when our Lord shall come to judgment.

Then all the servants of the cross shall draw near unto Christ the Judge, with great confidence.

2. Why therefore fearest thou to take up thy cross, which leadeth to a kingdom?

In the cross is salvation; in the cross is life; in the cross is protection against our enemies; in the cross is heavenly sweetness; in the cross is strength of mind; in the cross is joy of spirit; in the cross is the height of virtue; in the cross is the perfection of holiness.

There is no salvation of the soul, nor hope of everlasting life but in the cross.

Take up therefore thy cross, and follow Jesus, and thou shalt go into life everlasting.

He is gone before, bearing his cross, and is dead for thee on the cross; that thou mayst also bear thy cross, and desire to die on the cross with him.

For if thou diest with him, thou shalt also live

with him; and if thou be his companion in pain, thou shalt be partaker with him in glory.

3. Behold, in the cross all doth consist, and all lieth in our dying upon it; for there is no other way to life, and to true inward peace, but the way of the holy cross.

Go where thou wilt, seek whatsoever thou wilt, thou shalt not find a higher way above, nor a safer way below, than the way of the holy cross.

Dispose all things according to thy will and judgment; yet thou shalt ever find, that thou must suffer somewhat, either willingly or against thy will, and so thou shalt ever find the cross.

For either thou shalt feel pain in the body, or in thy soul tribulation of spirit.

4. Sometimes thou shalt be tried of God, sometimes thou shalt be exercised by thy neighbour; and often thou shalt be irksome to thyself.

Neither canst thou be delivered by any other remedy or comfort; but so long as it pleaseth God, thou must bear it.

For God will have thee learn to suffer tribulation; and to subject thyself wholly to him.

No man hath so cordial a feeling of the passion of Christ as he who hath suffered the like himself.

The cross, therefore, is always ready, and every where waits for thee.

Thou canst not escape it, whithersoever thou runnest; for wheresoever thou goest, thou carriest thyself with thee, and shalt ever find thyself.

Both above and below, without and within, which way soever thou dost turn thee, every where thou shalt find the cross: and every where thou must have patience, if thou wilt enjoy an everlasting crown.

5. If thou bear the cross willingly, it will bear thee.

If thou bear it unwillingly thou increasest thy load ; and yet thou must bear it.

If thou cast away one cross, without doubt thou shalt find another, and that perhaps a more heavy one.

6. Thinkest thou to escape that which no man could ever avoid ? Which of the saints in the world was without crosses and tribulations ?

Verily, Jesus Christ our Lord was never one hour without suffering, so long as he lived. Christ (saith he) ought to suffer, and rise again from the dead, and so enter into his glory.

And dost thou seek any other way than this royal way, which is the way of the holy cross ?

The whole life of Christ was a cross and a martyrdom : and dost thou seek rest and joy ?

7. Indeed it is not of a man to bear and love the cross, to keep the body under, to fly honours, to suffer reproaches gladly, to despise himself, and to rejoice in being despised, to bear all adversities and losses, and to desire no prosperity in this world.

If thou considerest thyself, thou art able to perform nothing of this.

But if thou trust in the Lord, strength shall be given thee from heaven, and the world and flesh shall be made subject to thy command.

Neither shalt thou fear the devil, if thou art armed with faith, and bearest the cross of Christ.

8. Set therefore thyself like a faithful servant of Christ to bear manfully the cross of thy Lord.

Prepare thyself to bear many adversities ; for so it will be with thee, wheresoever thou be ; and so surely thou wilt find it, wheresoever thou hidest thyself.

Drink of the cup of the Lord gladly, if thou wilt be his friend.

As for comforts, leave them to God : let him do therein as shall best please him.

Set thou thyself to suffer tribulations, and account them the greatest comforts : for the sufferings of this life are not worthy of the glory which is ~~to~~ come, although thou alone could suffer them all.

9. When thou shalt come to this, that tribulations shall be sweet unto thee, for Christ, then think it well with thee, for thou hast found a paradise upon earth.

As long as it is grievous to thee to suffer and thou desirest to fly it, so long shalt thou be ill at ease, and the tribulations thou fliest will follow thee every where.

Although thou hadst been wrapped up into the third heaven with Paul, thou wouldst not for this be secure from suffering. "I," saith Jesus, "will show him how great things he must suffer for my name."

It remaineth therefore, that thou suffer, if thou wilt love Jesus and perpetually serve him.

10. Oh that thou wert worthy to suffer something for the name of *Jesus* ! How great glory would it be to thee ! What joys to all the saints of God ! How great edification also to thy neighbour !

For all commend patience, though few are willing to suffer.

With great reason thou oughtest to be willing to suffer a little for Christ, since many suffer far greater things for the world.

11. Know for certain that thou art to lead a dying life. And the more every one dieth to himself, the more he liveth to God.

No man is fit to attain unto heavenly things, unless he submit to suffer for Christ.

Nothing is more grateful unto God, nothing

more wholesome to thee in this world, than to suffer willingly for Christ.

And if it were thy choice, thou shouldst rather wish to suffer adversities for Christ, than to enjoy many comforts; because hereby thou shouldst be more like Christ, and more conformable to all the saints.

For our proficiency consisteth not in many sweetnesses and comforts, but rather in suffering great afflictions and tribulations.

12. If any thing had been better and more profitable to the salvation of man than suffering, Christ surely would have shown it by word and example.

But he plainly exhorteth all that follow him, to the bearing of the cross, and saith, "If any man will come after me, let him renounce himself, and take up his cross, and follow me."

So that when we have read and searched all, let this be the last conclusion, that by many tribulations we must enter into the kingdom of God.

CHRISTIAN'S PATTERN.

BOOK III.

CHAPTER I.

Of the inward speech of Christ unto a faithful soul.

Christian. I WILL hear what the Lord God will speak in me. Blessed is the soul that heareth the Lord speaking in *her*, and receiveth from his mouth the word of comfort. —

Blessed are those ears that receive the whispers of the divine voice, and listen not to the whisperings of the world.

Blessed indeed are those ears that hearken not to the voice which soundeth outwardly, but unto the truth which teacheth inwardly.

Blessed are the eyes which are shut to outward things, but open to those that are internal.

Blessed are they that delight to be at leisure for God, and rid themselves of all worldly impediments.

2. Consider these things, my soul, and shut up the door of thy sensual desire, that thou mayst hear what the Lord God speaketh in thee.

Christ. I am thy peace, thy life, and thy salvation.

Keep thyself with me, and thou shalt find peace.

Leave all transitory, and seek things everlasting.

What are all temporal things but snares ? and what do all creatures avail thee, if thou be forsaken by the Creator ?

Forsake, therefore, all earthly things, and labour to please thy Creator, and be faithful unto him, that thou mayst attain true happiness.

CHAPTER II.

That truth speaketh inwardly without noise of words.

Christian. SPEAK, Lord, for thy servant heareth.

I am thy servant ; grant me understanding, that I may know thy testimonies.

Incline my heart to the words of thy mouth. Let thy speech distil as the dew.

The children of Israel said unto Moses, "Speak thou unto us, and we will hear thee ; let not the Lord speak unto us, lest we die."

Not so, Lord, not so, I beseech thee ; but rather, with the prophet Samuel, I humbly and earnestly entreat, "Speak, Lord, for thy servant heareth."

Let not Moses speak unto me, nor any of the prophets : but do thou rather speak, oh Lord God, the inspirer and enlightener of all the prophets : for thou alone without them, canst perfectly instruct me ; but they, without thee, can profit nothing.

2. They, indeed, may sound forth words, but they cannot give spirit.

They speak well : but if thou be silent, they inflame not the heart.

They teach the letter, but thou openest the sense.

They bring forth mysteries, but thou unlockest the meaning of them.

They declare thy commandments, but thou helpest to fulfil them.

They show the way, but thou givest strength to walk in it.

They work only outwardly, but thou instructest and enlightenest the heart.

They water, but thou givest the increase.

They make a noise with words, but thou givest to understand them.

3. Let not therefore Moses speak unto me, but thou, my Lord God, the everlasting truth; lest I die and prove unfaithful, if I be warned outwardly only, and not inflamed within.

Let not the word, heard, and not fulfilled; known, and not loved; believed, and not observed, turn to my condemnation.

Speak, therefore, Lord, for thy servant heareth; for thou hast the words of eternal life.

Speak unto me, to the comfort of my soul, and to the amendment of my whole life, and to thy praise, and glory, and everlasting honour.

CHAPTER III.

That the words of God are to be heard with humility, and that many weigh them not.

Christ. Son, hear my words, words of the greatest sweetness, excelling all the knowledge of the philosophers and wise men of this world.

My words are spirit and life, not to be weighed by the understanding of man.

They are to be heard with silence, and to be received with all humility and great affection.

Christian. Blessed is the man whom thou

shalt instruct, oh Lord, and shalt teach thy law ; that thou mayst give him rest from the evil days, and that he be not destroyed upon earth.

2. *Christ.* I have taught the prophets from the beginning, and cease not in these days to speak to every one : but many are hardened and deaf to my speech.

Most men more willingly listen to the world than to God : and follow sooner the desire of the flesh, than the will of God.

The world promiseth temporal and small things, and is served with great eagerness : I promise high and eternal things, and the hearts of men are unmoved.

Who is he that serveth and obeyeth me, with such care as the world and the lords thereof are served with.

Blush, therefore, slothful and complaining servant, that they are more eager for destruction than thou for life.

They rejoice more in vanity than thou in the truth.

And yet they are often frustrated of their hopes ; but my promise deceiveth none, nor sendeth him away empty that trusteth in me.

What I have promised I will give, I will fulfil what I have said, to him that remains faithful in my love to the end.

I am the rewarder of all that are good, and try my servants with strong trials.

3. Write my words in thy heart, and think diligently of them ; for they will be very necessary in the time of temptation.

What thou understandest not when thou readest, thou shalt know in the day of visitation.

I am wont to visit my elect two ways, with temptation and with comfort.

And I daily read two lessons unto them : one

reprehending their vices, another exhorting them to the increase of virtues.

He that hath my words, and despiseth them, hath him that shall judge him at the last day.

4. *Christian.* Oh Lord my God, thou art to me whatsoever is good. Who am I, that I dare speak unto thee? I am thy poorest servant and a most vile worm, much more poor and contemptible than I can express.

Yet remember, oh Lord, that I am nothing, have nothing, and can do nothing.

Thou alone art good, just and holy; thou canst do all things, thou fillest all things, only the proud thou sendest empty away.

Remember thy mercies, and fill my heart with thy grace; thou who willest not that thy works shall be empty.)

5. How can I bear myself unless thou strengthenest me with thy mercy and grace?

(Turn not thy face from me, delay not thy visitations; take not away thy comfort, lest my soul become as the thirsty land.)

(Lord, teach me to fulfil thy will, teach me to live worthily and humbly in thy sight; for thou art my wisdom, thou dost truly know me, and didst know me before the world was made, and before I was born in the world.)

CHAPTER IV.

That we ought to live in truth and humility with God.

Christ. Son, walk before me in truth, and ever seek me in simplicity of heart.

He that walketh before me in truth, shall be defended from evil; and the truth shall deliver

him from the seducers, and from the detractions of the wicked.

If the truth shall have made thee free, thou shalt be free indeed.

Christian. Lord, it is true according as thou saidst, so I beseech thee let it be with me; let thy truth teach me, and keep me, and bring me safe to a happy end.

Let it deliver me from all evil affection and inordinate love, and I shall walk with thee in great freedom of heart.

2. *Christ.* I will teach thee those things that are right and pleasing in my sight.

Think of thy sins with great displeasure and grief, and never esteem thyself any thing for thy good works.

Thou art, in very deed, a sinner, thou art subject to, and encumbered with many passions.

Of thyself thou always tendest to nothing: thou art quickly cast down, quickly overcome, quickly troubled, quickly dissolved.

Thou hast nothing wherein thou canst glory, but many things for which thou oughtest to despise thyself; for thou art much weaker than thou art able to comprehend.

3. Make no account, therefore, of any thing that thou dost.

Let nothing seem great, nothing precious and wonderful; let nothing seem worthy of estimation, nothing high, nothing truly praise worthy and desirable, but that which is everlasting.

Let the eternal truth above all things please thee. Let thy own great unworthiness always displease thee.

Fear nothing, fly nothing, so much as thy vices and sins.

Some walk not sincerely in my sight; but will know my secrets, and understand the high things

of God: neglecting themselves and their own salvation.

These often, because I resist them, fall into great temptations and sins.

4. Fear the judgments of God: dread the wrath of the Almighty: but discuss not the works of the Highest. Search thine own iniquities, how much thou hast offended, and how much good thou hast neglected.

Some place their religion only in books, some in images, some in outward forms and ceremonies.

Some have me in their mouths, but little in their hearts.

There are others, that being illuminated in their understandings, and purged in their affections, continually pant after things eternal; these perceive what the Spirit of truth speaketh in them.

Because it teacheth them to despise earthly, and love heavenly things; to neglect the world, and all the day and night to desire heaven.

CHAPTER V.

Of the wonderful effects of divine love.

Christian. I PRAISE thee, oh heavenly Father: Father of my Lord Jesus Christ, for that thou hast vouchsafed to remember me, a poor creature.

Oh Father of mercies and God of all comfort, thanks be unto thee, who with thy comfort refreshest me, unworthy of all comfort.

I ever bless and glorify thee, with thy only begotten Son, and the holy Ghost, for ever and ever.

Oh Lord God, the holy lover of my soul, when thou shalt come into my heart, all that is within me will rejoice.)

(Thou art my glory and the joy of my heart; Thou art my hope and refuge in the day of my tribulation.)

2. But because I am still weak in love, I have need therefore to be strengthened and comforted by thee.

Visit me therefore often, and instruct me with thy holy discipline,

Deliver me from evil passions, and heal my heart of all inordinate affections; that being healed within, I may be made fit to love, strong to suffer, and constant to persevere.

3. *Christ.* Love is a great thing, which alone maketh every burden light, and beareth all the vicissitudes of life.

For it carrieth a burden without a burden, and maketh every thing that is bitter sweet and savoury.

The love of Jesus impelleth to do great things, and stirreth up continually to desire a greater perfection.

Love will be aloft, and not keep down with any earthly thing.

Love will be free and loose from all worldly affection, lest its inward sight be hindered, lest it be entangled by any temporal prosperity, or subdued by adversity.

Nothing is sweeter than love, nothing is stronger, nothing higher, nothing more large, nothing more pleasant, nothing fuller nor better in heaven nor in earth.

Because love is born of God, and cannot rest but in God, above all creatures.

4. He that loveth, flieth, runneth and rejoiceth; he is free, and not bound.

He giveth all for all, and hath all in all ; for he resteth in the supreme ONE, from whom all good proceedeth.

He respecteth not the gifts, but turneth himself above all goods to the Giver.

Love often knoweth no measure, but is influenced above all measure.

Love feeleth no burden, weigheth no pains, desireth above its strength ; complaineth not of impossibility ; for it thinketh all things possible.

It is therefore able to undertake all things, and performeth and bringeth many things to pass ; whereas he that doth not love, fainteth, and sinketh under them.

5. Love watcheth, and sleeping, it sleepeth not.

Being tired, is not weary ; straitened, is not pressed ; frightened, is not disturbed ; but like a lively flame, it bursteth out aloft, and securely passeth through all.

If any one loveth, he knoweth what this meaneth.

The ardent affection of the soul crieth aloud in the ears of God, when it saith, *My God, my love, thou art wholly mine, and I am wholly thine.*

6. *Christian.* Enlarge me in love, that with the inward mouth of my heart, I may taste how sweet it is to love, and to be melted and swim in thy love.

Let me be possessed by love, mounting above to thyself with excessive fervour and admiration.

Let me sing the song of love : let me follow thee on high, my beloved : let my soul die away in thy praise, rejoicing through love.

Let me love thee more than myself, and not myself but for thee, and all in thee that truly love thee, as the law of love commandeth, which shineth out from thee.

7. *Christ.* Love is swift, sincere, pious, pleasant, and delightful ; strong, patient, faithful, prudent, long suffering, manly ; and never seeking itself.

For where one seeketh himself, there he falleth from love.

Love is circumspect, humble, and upright ; not soft, nor light, nor attending upon vain things ; but sober, chaste, constant, quiet, and guarded in all senses.

Love is subject and obedient to superiors, vile and despicable to itself, devout, and thankful unto God, trusting and hoping always in him.

8. He that is not ready to suffer all things, and to stand to the will of his beloved, is not worthy to be called a lover.

A lover ought to embrace willingly all that is hard and distasteful for his beloved.

CHAPTER VI.

Of a proof of a true lover.

Christ. SON, thou art not a valiant and prudent lover.

Christian. Wherefore, Lord ?

Christ. Because thou givest over thy undertakings for a small difficulty, and too greedily seekest after comfort.

A valiant lover standeth firmly in temptations, and giveth not credit to the crafty persuasions of the enemy.

As I please him in prosperity, so I am not unpleasant to him in adversity.

2. A prudent lover considereth not so much the gift of his lover, as the love of the giver.

He regardeth the love more than the value, and valueth his beloved above all his gifts.

A generous lover resteth not in the gift, but in me above every gift.

3. Know that thy ancient enemy doth ever strive to hinder thy desire to good, and to divert thee from all religious exercises ; to wit, from the devout memory of my passion, from the profitable remembrance of thy sins, from the guard of thine own heart, and from the firm purpose of profiting in virtue.

He injecteth many evil thoughts, that he may cause a wearisomeness and horror in thee, to drive thee from prayer and holy reading.

Humble prayer is displeasing unto him ; and if he could, he would cause thee to cease from receiving the sacrament.

Trust him not, nor care for him, although he should often set snares for thee.

If he suggest evil thoughts unto thee, say unto him,

“ Away, unclean spirit ; blush, miserable wretch ! thou art very unclean, that bringest such things to mine ears.”

“ Away from me, wicked deceiver, thou shalt have no part in me ; but Jesus shall be with me as a strong warrior, and thou shalt stand confounded.”

“ Hold thy peace and be silent ; I will hear thee no more, though thou shouldst work me many troubles.”

“ The Lord is my light and my salvation ; whom shall I fear.”

“ Though hosts of men rise up against me, yet shall not my heart be afraid.”

“ The Lord is my helper and my redeemer.”

CHAPTER VII.

That grace is to be guarded by humility.

Christ. THINK, when thou art in grace, how miserable and needy thou art wont to be without grace.

The way of man is not in his power, but it belongeth to God, to give and to comfort when he will, and how much he will, and whom he will; as it shall please him, and no more.

They that are yet but novices, and unacquainted in the way of the Lord, unless they govern themselves by the counsel of discreet persons, may easily be deceived and overthrown.

1. And if they will rather follow their own judgment than give credit to others that are experienced, the event will be dangerous.

Seldom those that are self wise suffer themselves humbly to be governed by others.

Christian. Shall I speak unto my Lord, who am dust and ashes?

If I esteem better of myself, behold thou standest against me, and my iniquities bear true witness against me, neither can I contradict it.

But if I abase and know myself to be nothing, if I renounce all self esteem, and (as I am) account myself to be but dust; thy grace will be favourable unto me, and thy light will be near unto my heart.

And all self esteem, how little soever, shall be swallowed up in the deep valley of my nothingness, and perish everlastingly.

(There thou showest myself unto me, what I am, what I have been, and whither I am come; for I am nothing, and I knew it not.)

(And if I be left to myself, behold I become nothing and all weakness.)

(But if thou lookest upon me, I am made strong.)

And it is a great marvel that I am suddenly lifted up, and so graciously embraced by thee, who by mine own weight always sink downward.

3. Thy love is the cause thereof, freely preventing me, and relieving me in so many necessities; preserving me also from grievous dangers, and delivering me from innumerable evils.

For by inordinate loving myself, I lost myself; and by seeking thee alone, and purely loving thee, I have found both myself and thee, and by that love have more deeply brought myself to nothing.

For thou, oh most blessed Lord, dealest with me above all desert, above all that I dare hope or ask.

4. Blessed be thou my God; for although I be unworthy of any benefits, yet thy bounty and thy infinite goodness never ceaseth to do good, even to the ungrateful, and them that are far from thee.

Turn us unto thee, oh Lord, that we may be thankful, humble, and holy; for thou art our power, and our strength, and our salvation.)

CHAPTER VIII.

That all things are to be referred unto God, as unto their last end.

Christ. SON, I ought to be thy chief and last end, if thou desirest to be truly blessed.

By this intention thy affection shall be purified, which is often inordinately bent down to itself, and unto creatures.

For if in any thing thou seekest thyself, thou soon fallest into a languor and spiritual dryness.

Refer, therefore, all things unto me, for I am he that hath given all.

Consider every thing as flowing from the highest good ; and therefore all things are to be reduced unto me, as unto their original.

2. Out of me, as out of a living fountain, the little and the great, the poor and the rich, draw the water of life : and they that willingly and freely serve me shall receive grace for grace.

But he that will glory out of me or be delighted in any good that tends not to me, shall not be grounded in true joy, nor enlarged in his heart, but shall be many ways encumbered and straitened.

Thou oughtest, therefore, to ascribe nothing of good unto thyself, nor attribute goodness unto any man ; but give all unto God, without whom man hath nothing.

I have bestowed all, and will that all be returned unto me again : and with great strictness I require thanks.

3. This is the truth that putteth to flight vain glory.

And if heavenly grace, and true love enter in, there shall be no envy nor straitness of heart, neither shall there be any place for self love.

For divine love overcometh all, and enlargeth all the powers of the soul.

If thou art truly wise, in me alone thou wilt rejoice, in me alone thou wilt hope ! for none is good but God alone, who is to be praised above all things, and to be blessed in all.

CHAPTER IX.

That it is a sweet thing to despise the world, and serve God.

Christian. Now I will speak again, oh Lord, and will not be silent : I will say in the ears of my God, my Lord, and my King that is on high.

Oh how great is the abundance of thy goodness, oh Lord, which thou hast laid up for those that fear thee ?

But what art thou to them that love thee ? What to them that serve thee with their whole heart ?

Truly, unspeakable is the sweetness of contemplating thee, which thou bestowest on them that love thee.

In this chiefly thou hast showed me the sweetness of thy love ; in that when I was not, thou madest me, and when I went astray afar off from thee, thou broughtest me back again, that I might serve thee, and hast commanded me to love thee.

2. Oh fountain of everlasting love, what shall I say of thee ?

How can I forget thee that hast vouchsafed to remember me, even after I had pined away, and perished ?

Thou hast shown mercy to thy servant beyond all my expectations.

Thou hast exhibited thy favour and friendship beyond all my desert.

What shall I return to thee for this favour ?

Is it much that I should serve thee whom all creatures are bound to serve ?

It ought not to seem much unto me to serve thee ; but this rather seemeth much and mar-

vellous unto me, that thou vouchsafest to receive into thy service one so poor and unworthy, and to join him with thy beloved servants.

3. Behold, all is thine which I have, and whereby I serve thee.

And yet, contrariwise, thou rather servest me than I thee.

Behold heaven and earth, which thou hast created for the service of man, are already at hand, and do daily perform whatsoever thou dost command.

And this is little : thou hast also appointed the angels to the service of man.

But that which excelleth all this is, that thou thyself hast vouchsafed to serve man, and hast promised to give thyself unto him.

4. What shall I give thee for all these thousands of benefits?

Would I could serve thee all the days of my life!

Would I were able at least for one day, to do thee worthy service!

Verily thou art worthy of all service, of all honour and everlasting praise.

Verily, thou art my Lord, and I thy poor servant, that am bound to serve thee with all my might ; neither ought I ever to be weary of praising thee.

This I wish to do, this I desire ; and whatsoever is wanting unto me, vouchsafe, I beseech thee, to supply.

CHAPTER X.

That the desires of our hearts are to be examined.

Christ. Son, thou must still learn many things which thou hast not yet well learned.

Christian. What are those, Lord?

Christ. That thou frame thy desires wholly according to my pleasure : and be not a lover of thyself, but a zealous follower of my will.

Thy desires often inflame thee, and that vehemently ; but consider, whether thou art moved rather for my honour, or for thine own profit.

If I be the cause thou wilt be well content, howsoever I shall ordain :

(But if there lurk in thee any self seeking, behold this is it that hindereth thee, and weigheth thee down.)

2. Beware, therefore, thou lean not too much upon any desire conceived without asking my counsel ; lest afterward it repent thee, and thou dislikest what before pleased thee, and which thou zealously desiredst as the best.

For every affection that seemeth good, is not presently to be followed ; nor every affection that at first seemeth evil to be avoided.

It is expedient to use a restraint even in good desires and endeavours, lest by importunity of desire thou incurrest distraction of mind, and by thy wants of self government, be a scandal to others, or being gainsayed by others, thou be suddenly troubled and fall.

But thou oughtest to use violence, and resist manfully thy sensual appetites, and respect not what the flesh would or would not ; but rather to labour, that even perforce it be subject to the spirit.

Thou dust, learn to obey.

Thou earth and clay, learn to humble thyself, to bow down beneath the feet of all men.)

Learn to break thine own will, and to yield thyself to all subjection.

Be zealous against thyself, and suffer not pride to live in thee.

Show thyself so lowly, such a little child, that

every one may go over thee, and tread thee as dirt of the streets under their feet.

Vain man, what hast thou to complain of?

Vile sinner, what canst thou answer to them who reproach thee ; who hast so often offended God, and so many times deserved hell ?

But mine eye hath spared thee, because thy soul was precious in my sight.

That thou mightst know my love, and always remain thankful for my benefits.

And that thou mightst continually study true subjection and humility, and patiently endure to be despised.

CHAPTER XI.

Of considering the secret judgments of God, lest we be exalted on account of our good deeds.

Christian. THOU thunderest forth thy judgments over me, oh Lord ; thou shakest all my bones with fear and trembling, and my soul is sore afraid.

I stand astonished, when I consider that the heavens are not pure in thy sight.

If thou hast found wickedness in angels, and hast not pardoned them, what shall become of me ?

Stars fell from heaven ; and am I, who am dust, proud ?

2. There is, therefore, no sanctity, if thou, oh Lord, withdrawest thy hand.

No wisdom availeth, if thou ceaseest to govern.

No strength helpeth, if thou leavest to defend.

No chastity is secure, if thou dost not protect it.

No vigilance profits, if thy sacred watchfulness be not present ;

For if we be left, we sink and perish ; but if thou visitest us, we are raised up and live.

We are inconstant ; but by thee we are established : we grow cold ; but by thee we are inflamed.

3. Oh how meanly and humbly ought I to think of myself ; how nothing ought I to esteem it, if I seem to have any good.

Oh Lord, with what profound humility ought I to submit myself to thy inscrutable judgments, where I find myself to be a nothing, a very nothing ! Oh unmeasurable height ! oh unpassable sea, where I find myself to be nothing, how altogether nothing ! Where then is the hiding place of glory ? Where is the confidence I once conceived of my own virtue ?

All vain glorying is swallowed up in the depths of thy judgments over me.

4. What is all flesh in thy sight ?

Shall the clay glory against him that framed it ?

How can he be lifted up with vain words, whose heart is truly subject to God ?

All the world cannot lift him up whom the truth hath subjected unto itself ; neither shall he be moved with the tongues of all its praises, that hath settled his whole hope upon God.

For as for them that speak, behold they are nothing ; they shall pass away as doth the sound of their words ; but the truth of the Lord remaineth for ever.

CHAPTER XII.

How we are to be affected, and what we are to say in every thing which we desire.

Christ. Sox. say thus in every thing : Lord, if it be pleasing to thee let this be thus :

Lord, if it be to thy honour, let this be done in thy name.

Lord, if thou seest it expedient for me, and knowest it to be profitable, then grant me to use this unto thy honour.

But if thou knowest it will be hurtful unto me, and not profitable to the health of my soul, take away this desire from me :

For every desire proceedeth not from the Holy Ghost, though it seemeth unto man right and good.

It is hard to judge rightly, whether a good spirit, or the contrary, incline thee to desire this or that, or whether thou art not moved by thine own spirit.

Many are deceived in the end, who at first seemed to be led by a good spirit.

2. Always, therefore, whatsoever seemeth desirable to thee, let it be desired and prayed for in the fear of God, and with humility of heart.

And above all, thou oughtest to resign thyself, and to commit the whole unto me, and say,

Lord, thou knowest what is best, let this ro that be done as thou pleasest.

Give what thou wilt, and how much thou wilt, and when thou wilt.

Deal with me as thou thinkest good, and as best pleaseth thee, and is most for thy honour.

Set me where thou wilt, and deal with me in all things according to thy will.

I am in thy hand ; turn me, and turn me again, which way soever thou pleasest.

Behold, I am thy servant prepared for all things, for I desire not to live unto myself, but unto thee ; and oh that I could do it worthily and perfectly.

3. Grant me thy grace, oh most gracious

Jesus, that it may be with me, and labour with me, and continue with me unto the end.

Grant me always to desire and will that which is most acceptable unto thee ; and best pleaseth thee.

Let thy will be mine, and let my will ever follow thine, and agree perfectly with it.

Let my will and nill be all one with thine, and let not me be able to will or nill any thing else but what thou willest or nillest.

4. Grant that I may die to all things that are in the world, and for thy sake love to be contemned, and not be known in this world.

—Grant that above all things that can be desired, I may rest in thee ; may quiet my heart in thee.—

Thou art the true peace of the heart, thou art the only rest ; out of thee all things are troublesome and unquiet.

In this very peace, that is, in thee, the one chief eternal good, may I sleep and rest. *Amen.*

CHAPTER XIII.

That true comfort is to be sought in God alone.

My soul, thou canst not be fully comforted, nor have perfect delight but in God, the comforter of the poor, and the helper of the humble.

Wait a while, oh my soul, wait the divine promise, and thou shalt have abundance of all good things. Use temporal things, desire eternal.

Thou canst not be satisfied with any temporal good, because thou art not created to enjoy them.

Although thou hadst all created good, yet wouldst thou not be happy or blessed ; but in

God, that hath created all things, thy whole happiness consisteth.

Vain and short is all human comfort.

Blessed and real is that comfort which is received inwardly from the truth.

A devout man every where carrieth with him Jesus his comforter, and saith unto him, Be present with me, Lord Jesus, in every place and time.

"Let this be my comfort, to be willing to want all human comfort.

"And if thy comfort be wanting, let thy will and just proving of me be unto me as the greatest comfort; for thou wilt not be angry always, neither wilt thou threaten for ever."

CHAPTER XIV.

That all our care is to be cast on God.

Christ. SON, suffer me to do with thee what I please: I know what is expedient for thee.

Thou thinkest like a man; thou judgest in many things as human affection persuadeth thee.

Christian. Lord, what thou sayest is true. Thy care for me is greater than all the care that I can take for myself.

For he standeth very tottering, that casteth not his whole care upon thee.

Lord, so that my will may remain right and firm towards thee, do with me whatsoever shall please thee.

For it cannot but be good whatsoever thou dost with me.

2. If it be thy will I should be in heaviness, be thou blessed; and if it be thy will I should be in light, be thou again blessed.

If thou vouchsafest to comfort me, be thou

blessed ; and if thou
equally blessed.

Christ. Son, such
thou wilt walk with

Thou must be as

Thou oughtest to be
needy as full and

3. *Christian.* I
whatsoever thy part

I will receive in
and evil, sweet and
ful, and give thee

Keep me from
death nor hell.

So thou dost not
nor blot me out of
tion soever befall

Of suffering in

Christ. WE
to complain, even
my other saints

Thou hast

Do not say
hand of such
things ; for he
upbraided me
thought of ;

as proper or

Such a thing
the virtue of
crowned ; I
the injuries

2. He is

but as much as he thinketh good, and by whom he listeth.

But the truly patient man mindeth not by whom he is exercised, whether by his superior, or some of his equals, or by his inferior; whether by a good and holy man, or by a perverse and unworthy person.

But indifferently from all creatures how much soever, or how often soever any adversity befalleth him, he taketh all thankfully from the hands of God, and esteemeth it great gain.

Seeing nothing, how little soever, so it be suffered for God, shall pass without its reward from God.

3. Be thou therefore prepared for the fight if thou wilt have the victory.

Without a combat thou canst not attain unto the crown of patience.

If thou wilt not suffer, thou refusest to be crowned.

But if thou desirest to be crowned, fight manfully, and endure patiently.

Without labour there is no coming to rest, nor without fighting can victory be obtained.

4. *Christian.* Lord, let that be made possible to me by thy grace, which seemeth impossible to me by nature.

Thou knowest that I can suffer but little, and that I am quickly dismayed when a small adversity ariseth.

Let every exercise of tribulation be made amiable unto me, and be welcome for thy name; for to suffer and be troubled for thy sake is very profitable for my soul.

I will confess against me my unrighteousness; I will confess unto thee oh Lord, my infirmities.

It is often a small matter that dejecteth and grieveth me.

I purpose to act with courage : but when a small temptation cometh, it bringeth me into great straits.

It is sometimes a very trifle from whence great temptations proceed.

And whilst I think myself somewhat safe, when I least expect it, I find myself sometimes overcome with a small blast.

5. Behold, therefore, Lord, my low estate, and my frailty, every way known unto thee.

Have mercy on me, and deliver me out of the mire, that I stick not fast therein, and that I may not be cast down altogether.

6. Oh mighty God of Israel, the zealous lover of faithful souls, let it please thee to consider the labour and sorrow of thy servant, and assist him in all whatsoever he undertaketh.

Strengthen me with heavenly strength, lest the old man, the miserable flesh, not yet fully subject to the Spirit, prevail.

CHAPTER XVI.

That we are to rest in God above all his gifts and benefits.

Christian. ABOVE all things, and in all things, oh my soul, thou shalt ever rest in the Lord : for he is the everlasting rest of the saints.

Grant me, oh most gracious and loving Jesus, to rest in thee above all creatures :

Above all health and beauty, above all glory, and honour, above all power and dignity, above all knowledge and subtilty, above all riches and arts, above all joy and gladness, above all hope and promise, above all desert and desire :

Above all gifts and presents that thou canst give and impart unto us :

Above all joy and triumph that the mind of man can receive and feel.

Lastly, above all the angels, and archangels, and above all the host of heaven ; above all visible and invisible things, and above all that thou art not, oh my God.

2. For thou, my Lord God, art best, above all ; thou alone art most high, thou alone most powerful, thou alone most full and sufficient, thou alone most sweet and overflowing with comfort, thou alone most lovely and loving, thou alone most noble and glorious above all things, in whom all good things are together, and most perfectly, and ever have been and shall be :

And therefore it is too little whatsoever thou bestowest on me besides thyself, or revealest unto me of thyself, or promisest, whilst thou art not seen and fully obtained.

For surely my heart cannot truly rest, unless it rest in thee, and surmount all gifts and creatures whatsoever.

3. (Oh my beloved bridegroom, Jesus Christ, the most pure lover, the governor of all creatures)

(Oh that I had the wings of true liberty, that I might fly away and rest in thee !)

(Oh when shall it be granted me in quietness of mind, to see how sweet thou art my Lord God !)

When shall I fully gather up myself into thee, that by reason of my love to thee I may not feel myself, but thee alone, above all sense or measure, in a manner not known unto every one ?

4. (Oh Jesus ! the brightness of eternal glory, the comfort of the banished soul, with thee is my tongue without voice, and my silence speaketh unto thee.)

(How long doth my Lord delay to come ?)

Let him come unto me his poor servant, and make me glad.

Let him put forth his hand and deliver me from all trouble.

(Come, oh come ! for without thee I shall have no joyful hour : for thou art my joy, and without thee my table is empty.)

(A wretched creature I am until thou comfortest me with the light of thy presence, and settest me at liberty.)

5. Let others seek what they please instead of thee ; but for me, nothing else doth, or shall delight me, but thou only, my God, my hope, my everlasting salvation.

I will not hold my peace, nor cease to pray, until thy grace returneth again, and thou speakest inwardly unto me.

Christ. Behold, I am here ; behold I come unto thee, because thou hast called upon me.

Thy tears and the desire of thy soul, thy humiliation and the contrition of thy heart, have inclined and brought me unto thee.

Christian. Lord, I have called thee, and have desired to enjoy thee, being ready to cast away all things for thee :

For thou first hast stirred me up, that I might seek thee.

Blessed be thou, therefore, oh Lord, that hast showed thy goodness to thy servant, according to the multitude of thy mercies.

6. What hath thy servant more to say before thee but greatly to humble himself in thy sight, always mindful of his own iniquity and vileness.

For there is none like unto thee in all that is wonderful in heaven and earth.

Thy works are very good, thy judgments true, and by thy providence all things are governed.

Praise, therefore, and glory, be unto thee, oh Wisdom of the Father !

Let my mouth, my soul, and all creatures together, praise and bless thee.

CHAPTER XVII.

Of the remembrance of the manifold benefits of God.

Christian. OPEN, oh Lord, my heart in thy law, and teach me to walk in thy commandments.

Grant me to understand thy will and remember thy benefits ; that henceforward I may be able worthily to give thee thanks.

But I know and confess that I am not able to give thee due thanks for the least of thy favours.

I am less than the least of all thy benefits ; and when I consider thy bounty, the greatness thereof maketh my spirit to faint.

2. All that we have in our souls and bodies, and whatsoever we possess outwardly or inwardly, naturally or supernaturally, are thy benefits, and speak thee bountiful, merciful, and good, from whom we have received all good things.

Although one have received more, another less, all, notwithstanding, are thine, and without thee even the least cannot be had.

He that hath received greater, cannot extol himself above others ; for he is greater and better that ascribeth least unto himself, and is more humble and devout in rendering thanks.

And he that esteemeth himself vilest of all men is fitter to receive greater blessings.

3. And he that hath received fewer, ought not to repine, nor envy them that have greater store ; but attend rather unto thee, and highly praise

thy goodness, who bestowest thy gifts so bountifully, so freely, and so willingly, without respect of persons.

All things proceed from thee, and therefore in all things thou art to be praised.

Thou knowest what is fit to be given to every man, and why one hath less and another more.

It is not ours, but thine to judge, who dost exactly know what is meet for every one.

4. Nothing, therefore, ought so to rejoice him that loveth thee, and acknowledgeth thy benefits, as thy will in him, and the good pleasure of thy eternal appointment.

With this he ought to be so contented and comforted, that he would be as willing to be the least, as another is to be the greatest.

He is as peaceable and contented in the last, as in the first place.

He is as willing to be despised and contemned, and to be of no esteem or account, as to be preferred in honour above all others, and to be greater in the world.

For thy will and the love of thy glory, ought to be preferred above all things,

And to comfort him more, and please him better than all the benefits which either he hath received or may receive.

CHAPTER XVIII.

Of four things that bring much peace.

Christ. SON, now will I teach thee the way of peace and true liberty.

Endeavour to do rather the will of another than thy own.

Ever choose rather to have less than more.

Always seek the lowest place, and to be beneath every one,

Continually wish and pray that the will of God may be wholly fulfilled in thee.

Behold, such a man entereth into the bonds of peace and quietness.

2. *Christian*. Lord, this thy short speech containeth much perfection.

Thou who canst do all things, and ever lovest the profiting of my soul, increase in me thy grace, that I may fulfil thy works, and work out my own salvation.

My Lord God, be not far from me ; my God, consider and help me ; for sundry thoughts have risen up against me, afflicting my soul.

How shall I pass through them without hurt ? how shall I utterly break them ?

Christ. I will go before thee, and will humble the great ones of the earth. I will open the doors of the prison, and reveal unto thee hidden secrets.

Christian. Do, Lord, as thou sayest, and let all evil thoughts fly before thy face.

This is my hope, my only comfort, to fly unto thee in every tribulation ; to trust in thee, to call upon thee from my heart, and to expect patiently thy comfort.

Enlighten me, oh benign Jesus, with a clear shining inward light, and drive away all darkness from the habitation of my heart ;

Repress my wandering thoughts, and drive away those temptations which violently assault me.

Fight strongly for me, and vanquish these evil beasts, these enticing lusts, that so peace may be obtained by thy power, and abundance of thy praise found in the holy court of a pure conscience.

Command the winds and the tempests ; say unto the sea, Be still, and to the north wind, Blow not, and there shall be a great calm.

4. Send forth thy light and thy truth, that they may shine upon the earth ; for I am as the earth, without form, and void, till thou enlighten me.

Pour out thy grace from above ; let thy heavenly dew distil upon my heart.

Supply streams of devotion to water the face of the earth, that it may bring forth good and excellent fruit.

Lift up my mind, which is pressed down by the weight of my sins. Draw up my whole desire to heavenly things, that having tasted the sweetness of supernatural happiness, it may be irksome to me even to think of earthly vanities.

5. Snatch me and deliver me from all the unlasting comfort of creatures ; for no created thing can fully comfort and quiet my desire.

Join me unto thee with an inseparable band of love ; for thou alone dost satisfy him that loveth thee, and without thee all things are frivolous.

CHAPTER XIX.

Of avoiding curious inquiry into the life of others.

Christ. SON, be not curious ; trouble not thyself with idle cares.

What is this or that to thee ? Follow thou me.

For what is it to thee, whether that man be such or no ? Whether this man do or speak this or that ?

Thou shalt not need to answer for others, but shalt give account of thyself.

Behold, I know every one, and see all things that are under the sun, and understand how it is

with every one ; what he thinks, what he desires, and at what his intention aims.

All things, therefore, are to be committed unto me ; but do thou keep thyself in peace, and let him that acts, act as he will.

Whatsoever he shall have done or said, shall fall upon himself, for he cannot deceive me.

2. Be not careful for the shadow of a great name, or for the friendship of many ; nor for the affection of particular men.

For these things distract and greatly darken the heart.

I would willingly utter my words and reveal my secrets unto thee, if thou didst diligently observe my coming, and open the door of thy heart unto me.

Be careful and watch in prayer, and humble thyself in all things.

CHAPTER XX.

Wherein firm peace of heart and true profiting consisteth.

Christ. SON, I have said, "Peace I leave with you, my peace I give unto you : not as the world giveth, give I unto you."

All desire peace, but all care not for those things that appertain unto peace.

My peace is with the humble and meek of heart : thy peace doth consist in much patience.

If thou wilt hear me, and follow my voice, thou mayst enjoy much peace.

Christian. What then shall I do, Lord ?

Christ. In every thing attend unto thyself, what thou dost, and what thou sayest ; and direct thy whole intention unto this, that thou

mayst please me alone, and desire to seek nothing beside me.

Of the sayings and doings of others judge not rashly ; neither do thou entangle thyself with things not committed unto thee : and doing thus, thou shalt be little or seldom troubled.

Yet do not esteem highly of thyself, or account thyself to be especially beloved, if thou be in great devotion and sweetness ; for the profiting and perfection of a man consisteth not in these things.

2. *Christian.* Wherein then, Lord ?

Christ. In offering thyself with thy whole heart unto the will of God, not seeking thine own, neither in great or little, neither in time nor eternity.

So that thou keepest one and the same even countenance with thanksgiving, both in prosperity and in adversity, weighing all in an equal balance.

If, when inward comfort is withdrawn from thee, thou preparest thy heart to suffer greater things : and dost not justify thyself, as though thou oughtest not to suffer these so great afflictions, but justifiest me in whatsoever I appoint, and praisest my holy name ; then thou walkest in the true and right way of peace.

And if thou attainest to the full contempt of thyself, then shalt thou enjoy abundance of peace.

CHAPTER XXI.

Of the excellent liberty which humble prayer sooner gaineth than reading.

Christian. LORD, it is the work of a perfect man never to slacken his mind from the attentive thought of heavenly things, and to pass without

care among many cares ; not like a dull slug-gard, but by a free mind adhering to no creature with inordinate affection.

2. I beseech thee, my most gracious God, preserve me from the cares of this life, lest I be entangled thereby ; and from the many necessities of the body, lest I should be caught by pleasure ; and from whatsoever is an obstacle to the soul, lest, broken with troubles, I should be overthrown.

3. Oh my God, who art ineffable sweetness, imbitter unto me all carnal comfort, which draws me away from the love of eternal things by the hope of the present delight.

Let me not be overcome, oh Lord, let me not be overcome by flesh and blood. Let not the world and the short glory thereof deceive me.

Let not the devil and his subtilty supplant me.

Give me strength to resist, patience to suffer, and constancy to persevere.

Give me, instead of the comforts of the world, the unction of thy Spirit ; and for carnal love pour into my soul the love of thy name.

Herein, I beseech thee, let thy hand govern me, and teach me that I may fall into no extreme.

CHAPTER XXII.

That self love most hindereth our attainment of the supreme love.

Christ. SON, thou oughtest to give all for all, and to retain nothing of thyself.

Know that the love of thyself doth hurt thee more than any thing in the world.

According to the love and affection thou bearest to it, every thing cleaveth unto thee more or less.

If thy love be pure, thou shalt not be in bondage to any thing.

Covet not that which thou mayst not have. Be not willing to have that which may deprive thee of inward liberty.

It is strange that thou committest not thyself wholly unto me, from the bottom of thy heart, with all things that thou canst desire or have.

2. Why dost thou consume thyself with vain grief? Why art thou tried with needless cares? Stand to my will and thou shalt suffer no detriment.

If thou seekest this or that, and wouldst be here or there to enjoy thy own will and pleasure, thou shalt never be at quiet nor free from care:

For in every thing somewhat will be wanting, and in every place there will be some that will cross thee.

3. It availeth thee, therefore, not to multiply outward things, but to despise them, and utterly root them out of thy heart.

Unless thou standest steadfast in me, thou mayst change, but not better thyself.

For when occasion of change happens, and is embraced, thou shalt find not only those things which thou soughtest to fly, but a great deal more.

Christian. Strengthen me, oh God, by the grace of thy Holy Spirit.

Give me to be strengthened in my inward man, and to empty my heart of all uncomfortable care.

Not to be drawn away with the desire of any thing, either mean or precious; but to look upon all things as passing away together with them.

4. Grant me, oh Lord, heavenly wisdom, that I may learn above all things to seek and find

thee, above all things to relish thee, and to love thee.

And to think of all other things as they are according to the disposal of thy wisdom.

CHAPTER XXIII.

How we ought to call upon God, and to bless him in tribulation.

Christian. BLESSED, oh Lord, be thy name for ever, who art pleased that this temptation and tribulation should come upon me.

I cannot fly it; but must needs fly to thee, that thou mayst help me, and turn it to my good.

Lord, I am now afflicted, I am much troubled with this present suffering.

And now, holy Father, what shall I say? I am in a strait: save me from this hour.

Yet therefore came I unto this hour, that thou mayst be glorified, when I shall have been brought very low, and then delivered by thee.

Let it please thee, Lord, to deliver me; for, poor creature that I am, what can I do, and whither shall I go without thee?

Grant me patience, Lord, even at this time also.

Help me, my Lord, and then I will not fear, how grievously soever I be afflicted.

2. And now, in these my troubles, what shall I say? Lord, thy will be done, I have deserved to be afflicted.

Surely I ought to bear it; and oh that I could bear it with patience, until the tempest be passed over, and it becomes calm!

But thy hand is able to take even this temptation from me, and to assuage the violence thereof, that I utterly sink not under it, as often heretofore

thou hast done unto me, oh my God, my merciful God.

And how much the more hard it is to me, so much the more easy is this change to the right hand of the Most High.

CHAPTER XXIV.

Of craving the Divine aid, and confidence of recovering grace.

Christ. SON, I am the Lord that giveth strength in the day of tribulation.

Come unto me when it is not well with thee.

This is that which most of all hindereth heavenly consolation, that thou art slowest in turning thyself unto prayer.

For before thou dost earnestly pray unto me, thou seekest in the mean while many comforts, and triest to refresh thyself with outward things.

And hence it comes to pass, that all doth little profit thee, until thou considerest that I am he that delivers those that trust in me, that out of me there is neither powerful help, nor profitable counsel, nor lasting remedy.

But now having recovered breath after the tempest, gather strength again in the light of my mercies ; for I am at hand to repair all, not only entirely, but also abundantly.

2. Is there any thing hard to me ? Or am I like unto him that promiseth and performeth not ?

Where is thy faith ? Be firm and constant.

Take courage, and be patient ; comfort will come to thee in due time.

Wait, wait for me ; I will come and heal thee.

Let not thy heart be troubled, neither let it fear.

Believe in me, and put thy trust in my mercy.

When thou thinkest thyself farthest off from me, oftentimes I am nearest unto thee.

When thou judgest that almost all is lost, then often is the greatest opportunity of improvement.

That which I have given I can take away ; and restore it again when I please.

3. When I give it, it is mine : when I withdraw it, I take not any thing that is thine : for mine is every good and perfect gift.

If I send any cross, repine not, nor let thy heart fail : I can quickly succour thee, and turn all thy heaviness into joy.

Nevertheless I am righteous, and greatly to be praised when I deal thus with thee.

As my father hath loved me, I also love you, said I unto my beloved disciples, whom I sent not to temporal joys, but to great conflicts ; not to honours, but to contempts ; not to idleness, but to labours ; not to rest, but to bring forth much fruit with patience.

My son, remember these words.

CHAPTER XXV.

Of the contempt of all creatures, in order to find out the Creator.

Christian. LORD, I stand in need of yet greater grace, if I am to attain to that state wherein no man nor any creature may be a hinderance unto me.

For as long as any thing detains me, I cannot freely take my flight unto thee.

What is more quiet than a single eye ? And what more free than he that desireth nothing upon earth ?

And unless a man be free from the affections

of all creatures, he cannot freely attend unto divine things.

A long while shall he be little, and lie grovelling below, that esteemeth any thing great but the one only infinite and eternal good.

For whatsoever is not God, is nothing, and ought to be accounted as nothing.

Christ. Son, thou canst not possess perfect liberty, unless thou wholly renounce thyself.

All who are lovers of themselves are fettered in bondage, full of desires, curious wanderers, seeking self indulgence, and not the things of Jesus Christ, but often devising and framing that which shall not stand.

For all that is not of God shall perish.

Keep this short and perfect saying, Forsake all, and thou shalt find all; leave desire, and thou shalt find rest.

Consider this well, and when thou hast fulfilled it, thou shalt understand all things.

2. *Christian.* Lord, that is not one day's work; yea, in this short word, is contained all perfection.

Christ. Son, thou must not go back, nor straitways be dejected, when thou hearest of the ways of the perfect; but rather be stirred up to higher things, or at least desire and sigh after them.

I would it were that thou wert come to this, that thou wert no longer a lover of thyself, but didst stand merely at my beck.

Then thou wouldst please me, and all thy life would pass away in joy and peace.

Thou hast yet many things to forsake; which unless thou wholly resignest up unto me, thou shalt not attain that which thou desirest.

I counsel thee to buy of me gold tried in the fire, that thou mayst become rich; that is hea-

venly wisdom, which treadeth under foot all earthly things.

Cast away earthly wisdom, and all study to please others or thyself.

He that is wise, and well instructed in spirit, standeth fast, not heeding what he feels in himself, but that the whole intention of his mind may tend to the right and desired end.

For thus he may continue one and the self same, and unshaken in the midst of so many various events, directing continually the single eye of his intention unto me.

3. And the purer the eye of the intention is, the more steadily doth he pass through various storms.

But in many things the eye of a pure intention waxeth dim, for it quickly looketh upon any delightful object that occurs.

And it is rare to find one that is wholly free from all blemish of self-seeking.

So the Jews of old came to Bethany, to Martha and Mary, not for Jesus alone, but to see Lazarus also.

The eye of thy intention therefore is to be purged, that it may be single and right, directed unto me beyond the manifold earthly objects that come between.

CHAPTER XXVI.

That God is precious above all things, and in all things, to him that loveth.

Christian. My God and my all, what would I have more, and what greater happiness can I desire?

Oh sweet and pleasing word; but to him that

loveth the word, not the world, nor those things that are in the world.

My God and my all! enough is said to him that understandeth; and to him that loveth it is pleasant to repeat it often.

For when thou art present, all things please: but when thou art absent, all things disgust.

Thou givest quiet of heart, and much peace and pleasant joy.

Thou makest us think well of all things, and praise thee in all things; neither can any thing please long without thee.

But that any thing may be pleasant, thy grace must be present, and it must be seasoned with the sweetness of thy wisdom.

2. What is not tasteful unto him who tasteth thee?

And him who delighteth not in thee, what can delight?

3. Oh thou everlasting light, surpassing all created lights, dart the beams of thy brightness from above, piercing the most inward parts of my heart.

Purify, rejoice, enlighten, and enliven my spirit with all the powers thereof that I may cleave unto thee with abundance of joy and triumph.)

Oh when will that blessed hour come, when I shall be filled with thy presence, and thou be unto me all in all!!

As long as this is not granted me I shall not have full joy.

Alas! the kingdom of my soul is not yet in peace.

4. But thou that rulest the raging of the sea, and stillest the waves thereof when they arise, arise and help me:

Scatter the people that delight in war, destroy them in thy might.

. Display thy greatness, and let thy right hand be glorified ; for there is no other hope nor refuge for me, but in thee, my Lord God.

CHAPTER XXVII.

Of a pure and entire resignation of ourselves for the obtaining freedom of heart.

Christ. SON, forsake thyself, and thou shalt find me.

Stand without choosing any thing and without seeking to have any thing as thy own.

Resign thyself without resuming thy claim.

Christian. Lord, how often shall I resign myself? and wherein shall I forsake myself?

Christ. Always and every hour, as well in little things as in great ; I except nothing, but require that thou be naked and void of all things.

Otherwise how canst thou be mine, and I thine, unless both within and without thou art free from all self will.

2. Some resign themselves, but with some exception ; for they put not their whole trust in God, and therefore they study how to provide for themselves.

Some also, at first offer all ; but afterwards being assaulted with temptation, return again to that which they had left, and therefore they go not forward in virtue.

These shall not attain to the true liberty of purity of heart, nor to the favour of my sweet familiarity, unless they first make an entire resignation, and a daily oblation of themselves unto me.

3. I have often said unto thee, and now again I say the same, Forsake thyself, resign thyself, and thou shalt enjoy much inward peace.

Give all for all : seek nothing, require back, nothing, abide purely and with a firm confidence in me, and then thou shalt enjoy me.

Thou shalt be free in heart, and darkness shall not have any power over thee.

Let this be thy prayer, let this be thy desire : that being stript of all selfishness, thou mayst follow naked the naked Jesus, and dying to thyself, mayst live eternally with me.

CHAPTER XXVIII.

Of the good government of ourselves in outward things, and of recourse to God in danger.

Christ. SON, thou oughtest with all diligence to endeavour, that in every place and action of business, thou be inwardly free and master of thyself, and that things be under thee, and not thou under them :

That thou mayst be lord of thy actions ; not a servant, or a hireling, but rather a freeman, and a true Hebrew, enjoying the liberty of the sons of God :

Who stand above the things that are present, and view the things which are eternal :

Who look on transitory things with the left eye, and with the right behold the things of heaven :

Whom temporal things cannot draw to cleave unto them : but they rather draw temporal things to serve them, in such a way as they are ordained by God, and appointed by the Creator of all, who hath left nothing in his creatures without due order.

2. If thou remainest steadfast in all events, and dost not weigh by the outward appearance, not with a carnal eye, the things which thou seest,

and hearest ; but presently in every affair dost enter with *Moses* into the tabernacle, to ask counsel of the Lord, thou shalt hear the divine oracle, and return instructed concerning many things, both present and to come.

Always fly to the closet of thy heart, earnestly craving the divine favour.

For the Scripture testifieth that therefore were *Joshua* and the children of *Israel* deceived by the *Gibeonites*, because they asked not counsel at the mouth of the Lord.

Christ. Son, always commit thy cause to me, I will dispose well of it in due time.

Wait for my ordering of it, and thou shalt find it will be for thy good.

Christian. Lord, I most willingly commit all unto thee, for my care can avail little.

Oh that I cleaved not too much to future events, but offered myself with all readiness of mind to thy good pleasure !

3. *Christ.* Son, a man often earnestly labours for what he desireth ; and when he hath gotten it, he begins to be of another mind.

For men's affections do not long continue fixed on one thing.

It is therefore no small thing for a man to forsake himself, even in the smallest things.

4. The true profiting of a man consisteth in the denying of himself.

But the old enemy ceaseth at no time from tempting, but day and night layeth grievous snares, if haply he may cast the unwary into them.

Therefore watch and pray, that ye enter not into temptation.

CHAPTER XXIX.

That man hath no good of himself, nor any thing whereof he can glory.

Christian. LORD, what is man that thou art mindful of him; or the son of man that thou visitest him?

What hath man deserved that thou shouldst give him thy grace?

Lord, what cause have I to complain if thou forsake me; or if thou dost not that which I desire?

Surely, Lord, I am nothing; I can do nothing; have nothing that is good of myself; but in all things I am defective, and do ever tend to nothing.

And unless thou help and inwardly instruct me, I become altogether cold and dissipated.

2. But thou, oh Lord, art always the same, and endurest for ever; always good, just, and holy, doing all things well, justly, and holily, and disposing all things with wisdom.

But I, that am more ready to go backward than forward, do not ever continue in one estate; for seven times are passed over me.

Yet it is soon better with me, when it so pleaseth thee, and when thou vouchsafest to stretch forth thy helping hand.

For thou alone canst help me, without the aid of man, and so strengthen me that my countenance shall be no more changed, but my heart shall be turned to thee alone, and there shall rest.

3. Thanks be unto thee, from whence all proceedeth, as often as it goeth well with me.

But I am mere vanity, and nothing in thy sight, an inconstant and weak man.

Wherefore then can I glory? Or for what do I desire to be esteemed?

For nothing! But this is most vain.

The true glory and holy rejoicing is for a man to glory in thee, and not in himself:

To rejoice in thy name, and not in his own virtue: nor to delight in any creature but in thee.

Praised be thy name, not mine: magnified be thy work, not mine.

Let thy holy name be blessed; but to me let no part of men's praise be given.

Thou art my glory, thou art the joy of my heart.

In thee will I glory and rejoice all the day; but as for myself I will not glory, but in my infirmities.

4. Let the *Jews* seek honour one of another; I will desire that which is from God only. For all human glory, all temporal honour, all worldly highness, is vanity and folly.

Oh my truth, my mercy, my God, most blessed Trinity: to thee alone be praise, honour, power, and glory for evermore.

CHAPTER XXX.

That our peace is not to be placed in men.

Christ. Son, if thou placest thy peace in any one, because he thinketh like thee, and liveth with thee, thou shalt be unstable and entangled.

But if thou hast recourse unto the ever living and eternal truth, a friend going from thee or dying, shall not grieve thee.

The love of thy friend ought to be grounded in me; and for me is he to be beloved, whosoever he be whom thou thinkest well of, and is ever dear to thee in this life.

No friendship can avail, or continue without me ; neither is that love true and pure, which is not knit by me.

Thou oughtest to be so dead to such affections towards men that thou shouldst wish to be without all friendship purely human.

2. But he that attributeth any good unto himself, hindereth God's grace from coming unto him.

For the grace of the Holy Ghost ever seeketh an humble heart.

When thou castest thine eyes on creatures, the sight of thy Creator is taken from thee.

Learn to overcome thyself in all things for the love of thy Creator ; and then thou shalt be able to attain to divine knowledge.

How little soever the thing be, if it be loved and regarded inordinately, it defileth the soul, and hindereth the enjoyment of the Supreme Good.

CHAPTER XXXI.

Against vain knowledge.


Christ. Son, let not the fair speeches and subtle sayings of men move thee : for the kingdom of God consisteth not in word, but in power.

Labour to mortify thy sins ; for that will profit thee more than the knowledge of many difficult questions.

2. When thou hast read and knowest many things, thou must ever return to one principle.

I am he that teacheth man knowledge, and giveth unto babes a more clear understanding than can be taught by man.

He to whom I speak shall quickly be wise, and he shall profit much in the spirit.



Wo be to them that inquire many curious things of men; and little mind the way how to serve me.

The time will come when the Master of masters shall appear, Christ, the Lord of angels, to hear the lesson of all, that is, to examine the conscience of every one.

And then he will search *Jerusalem* with a candle, and the hidden things of darkness shall be laid open, and the arguing of men's tongues shall be silent.

3. I am he that teacheth without the noise of words, without the confusion of opinions.

I am he that teacheth to despise earthly things, to disdain things present, to seek the everlasting, to relish things eternal, to fly honours, to suffer injuries, to place all hope in me, to desire nothing out of me, and above all things ardently to love me.

I am within, the teacher of truth, the searcher of the heart, the discernor of the thoughts, the promoter of good actions, distributing to every one as I judge meet.

CHAPTER XXXII.

Of putting our trust in God, when we are evil spoken of.

Christ. Son, stand firm, and put thy trust in me: for what are words but words? They fly through the air, but hurt not a stone.

If thou be guilty, see that thou be willing to amend thyself: if thou be innocent, suffer this willingly for the sake of God.

It is but a small matter to suffer sometimes a few words, if thou hast not yet the courage to endure hard stripes.

Give diligent ear to my words, and thou shalt little regard ten thousand words spoken by men.

2. Christian. Oh Lord God, thou just Judge, strong and patient, thou who knowest the frailty and wickedness of man, be thou my strength, and my whole trust; for my own conscience sufficeth me not.

Thou knowest that which I know not, and therefore in every reproof I ought to have humbled myself, and to have borne meekly.

Vouchsafe mercifully to pardon me as often as I have failed therein, and give me grace to bear it better hereafter.

For thy abundant mercy is more available to me for the obtaining of pardon, than my fancied justice for my defence, since I cannot see to the bottom of my conscience.

Although I know nothing by myself, yet I cannot hereby justify myself: for without thy mercy no man living shall be justified in thy sight.

CHAPTER XXXIII.

Of eternity and the shortness of this life.

Christian. OH most blessed mansion of the heavenly city! Oh most clear day of eternity, which night obscureth not, but the highest truth ever enlighteneth!

A day of continual joy, of perpetual quietness, and never changing into any contrary state.

Oh that that day would once appear, and all these temporal things were at an end.

To the saints above, it shineth with everlasting brightness; but to those that are pilgrims upon earth, it appeareth only afar off, and through a glass.

Oh benign Jesus, when shall I stand to behold

thee ! When shall I contemplate the glory of thy kingdom ? When wilt thou be unto me all in all ?

Oh when shall I be with thee in thy kingdom, which thou hast prepared for thy beloved from all eternity !

2. Comfort my banishment, assuage my sorrow ; for my whole desire sigheth after thee.

My God, be not far from me, part not in thy wrath from thy servant.

Cast forth thy lightning and disperse them : shoot out thine arrows and consume all the imaginations of the enemy.

(Gather in, call home my senses unto thee, make me forget all the things of this world.)

(Grant me to cast away speedily the imaginations of wickedness.)

(Succour me, oh thou the everlasting truth, that no vanity may move me.)

(Come, heavenly sweetness, and let all impurity fly from thee.)

(Pardon me also and mercifully forgive me, as often as I think upon any thing besides thee in prayer.)

I truly confess that I am wont to be subject to many distractions.

For oftentimes I am not there, where I stand or sit ; but I am rather there whither my thoughts carry me.

Where my thoughts are, there am I ; there are, oftentimes, my thoughts where my actions are not.

But blessed is that man that for thee, oh Lord, dismisseth all creatures, violently resisteth nature, and through fervour of spirit crucifieth the lusts of the flesh ; that so with a serene conscience he may offer pure prayer unto thee, and be meet to be admitted into the angelical choirs, all earthly things, both outwardly and inwardly, being excluded.

CHAPTER XXXIV.

Of the desire of eternal life, and how great rewards are promised to those who fight valiantly.

Christ. SON, when thou perceivest the desire of everlasting bliss to be given thee from above, open thy heart wide, and receive this holy inspiration with thy whole soul.

Give most ardent thanks to the heavenly goodness, that dealeth with thee so favourably, visiteth thee mercifully, stirreth thee up fervently, sustaineth thee powerfully, lest through thine own weight thou fallest down to the things of the earth.

Neither dost thou obtain this by thine own thought or endeavour, but by the mere condescension of heavenly grace and divine favour.

To the end that thou mayst make a farther progress in holiness and humility, and prepare thyself for future battles :

And that thou mayst cleave unto me with the whole affection of thy heart, and serve me with a fervent desire.

2. Ask not that which is delightful and profitable unto thee, but that which is acceptable to me, and for my honour.

For if thou judgest aright thou oughtest to prefer and follow my appointment, rather than thine own desire, or any desired thing.

I know thy desire, and have heard thy frequent groans.

Thou wouldst now enjoy the everlasting habitation ; and thy heavenly country, replenished with all joy, now delights thee.

But that hour is not yet come ; as yet there

is another time, to wit, a time of war, a time of labour and trial.

Thou desirest to be filled with the supreme good ; but thou canst not attain it for the present.

I am the supreme good ; patiently wait for me until the kingdom of God come.

3. Now, therefore, be humble, obedient unto all, and regard not who said or commanded this.

But take great heed, that whether thy superior, inferior, or thine equal, require any thing of thee, or do insinuate their desire, thou take it all in good part, and endeavour to fulfil it with a sincere will.

Let one seek this, another that ; let him glory in this, the other in that, and be praised, a thousand times ; but do thou neither rejoice in this, nor in that, but in the contempt of thyself, and in my good pleasure and honour alone.

This art thou to wish, that whether it be by thy life, or by thy death, God may be always glorified in thee.

CHAPTER XXXV.

How a person in a state of desertion ought to give up himself into the hands of God.

Christian. LORD God, holy Father, be thou blessed, both now and for evermore ; because as thou willest, so it is done, and what thou dost is good.

Let thy servant rejoice in thee, not in himself, nor in any thing else, for thou alone art the true gladness, thou art my hope and my crown, thou art my joy and my honour, oh Lord.

What hath thy servant, but what he hath received from thee, even without any merit of his ?

Thine is all that thou hast given, and whatsoever thou hast made.

I am poor, and in labour from my youth ; and sometimes my soul is sorrowful even unto tears ; sometimes also it is troubled in itself, by reason of the evils which hang over my head.

2. I long after the joy of peace, I earnestly crave the peace of thy children, that are led by thee in the light of thy comfort.

If thou givest peace, if thou pourest into my heart holy joy ; the soul of thy servant shall be full of gladness, and shall become devout in thy praise :

But if thou withdrawest thyself, he will not be able to run the way of thy commandments, but rather he will bow his knees, and smite his breast, for it is not with him as it was heretofore, when thy candle shone upon his head, and he was protected under the shadow of thy wings, from the temptations which violently assaulted him.

Oh righteous Father, and ever to be praised, the hour is come that thy servant is to be tried.

Behold, adored Father, meet it is that in this hour thy servant suffer something for thy sake.

Oh Father, evermore be honoured : the hour is come, which from all eternity thou didst fore-know should come : that for a short time thy servant should outwardly be oppressed, but inwardly live for ever with thee :

That he should be little, despised, humbled, and made abject in the sight of men, and worn down with heaviness ; that he may rise again with the morning of the new light, and be glorified in heaven.

Holy Father, thou hast so appointed it and wilt have it so ; and this is fulfilled which thyself hast commanded.

3. It is a favour to thy friend, that he may

suffer and be afflicted in the world for the love of thee, how often soever, and by whomsoever thou permittest it to fall upon him.

Nothing cometh to pass on earth without thy counsel, without thy providence, or without a cause.

It is good for me, Lord, that thou hast afflicted me that I may learn thy righteous judgment, and cast away all haughtiness of heart, and presumption.

It is profitable to me, that shame hath covered my face, that I may rather seek to thee for comfort than to men.

4. I have learned also here to dread thy unsearchable judgments, who afflictest the just with the wicked, but not without equity and justice.

I give thee thanks, for that thou hast not spared my sins, but hast worn me away with bitter stripes, inflicting sorrows, and sending griefs within and without.

There is none under heaven that can comfort me, but thou, my Lord God, the heavenly Physician of souls, that strikest and healest, bringest down to hell, and bringest back again.

Let thy correction be upon me, and let thy rod instruct me.

5. Behold, heavenly Father, I am in thy hand, I bow myself under the rod of thy correction.

Strike my back and my neck, that my perverseness may be conformed to thy will.

Make me a holy and humble disciple of thine (as thou art wont to do) that I may be ready at every beck of thy pleasure.

I commend myself, and all that is mine, unto thee to be corrected.

It is better to be corrected here than hereafter.

Thou knowest every thing, and there is no-

thing in the conscience of man hidden from thee.

Before things are done, thou knowest that they will come to pass, and hast no need that any should teach thee, or admonish thee of those things which are done on earth.

Thou knowest what is expedient for my profiting, and how fit tribulation is to scour off the rust of my sins.

Do with me according to thy good pleasure, and disdain me not for my sinful life: better and more clearly known to none than to thee alone.

Grant me, oh Lord, to know that which ought to be known, to love that which ought to be loved.

To praise that which pleaseth thee most, to esteem that which is precious unto thee, to despise that which is contemptible in thy sight.

Suffer me not to judge according to the sight of the outward eyes, nor to give sentence according to the hearing of the ears of ignorant men;

But to discern invisible and spiritual things with a true judgment, and above all things, ever to search after thy good will and pleasure.

CHAPTER XXXVI.

That a man ought to esteem himself not worthy of any comfort.

Christian. LORD, I am not worthy of thy comfort, nor of any spiritual visitation.

And therefore thou dealest justly with me when thou leavest me poor and desolate.

For though I could shed a sea of tears, yet I were not worthy of thy comfort.

For, alas! I deserve nothing but to be scourged

and punished, in that I have grievously offended thee, and have sinned greatly in many things.

But thou, oh merciful God, who willest not that any should perish, to show the riches of thy goodness, vouchsafest to comfort thy servant above the manner of men.

For thy comforts are not like the words of men.

2. What have I done, oh Lord, that thou shouldst bestow any heavenly comforts upon me?

I remember not that I have done any good, but have been always prone to sin and slow to amendment.

This is true, and I cannot deny it : if I should say otherwise, thou wouldst stand against me, and there would be none to defend me.

What have I deserved but hell and everlasting fire ?

I confess, in very truth, that I am worthy of all scorn and contempt, and it is not fit that I should be numbered among the saints.

3. What shall I say, guilty as I am, and full of all confusion ?

I have nothing to say but this ; I have sinned, Lord, I have sinned ; have mercy on me, pardon me.

Suffer me a little that I may vent my grief before I go into the land of darkness, a land covered with the shadow of death.

What dost thou so much require of a guilty, and miserable sinner, as that he be contrite, and humble himself for his offences.

Of true contrition and humbling of the heart, ariseth hope of forgiveness ; the troubled conscience is reconciled to God : the favour of God, which was lost, is recovered ; man is preserved from the wrath to come, and God and the penitent soul meet together with a holy kiss.

4. Humble contrition for sin is an acceptable

sacrifice unto thee, oh Lord, savouring much sweeter in thy presence than the perfume of frankincense.

This is also the pleasant ointment which thou wouldst should be poured upon thy sacred feet :
For thou never despisest a contrite heart.

CHAPTER XXXVII.

Of the different motions of nature and grace.

Christ. SON, mark diligently the motions of nature and grace, for they move in a very subtle manner, and cannot be discerned but by him that is spiritually enlightened.

All men, indeed, pretend some good in their words and deeds ; and therefore under the show of good many are deceived.

Nature is crafty, and seduceth, entangleth, and deceiveth many, and always prospereth herself for her end.

But grace walketh in simplicity, useth no deceit, and doth all things purely for God's sake, in whom also she finally resteth.

2. Nature will not willingly die, nor be kept down, nor be overcome, nor be subject to any, nor be subdued.

But grace studieth self mortification, resisteth sensuality, seeketh to be subject, is willing to be kept under, and will not use her own liberty.

She loveth to be kept under discipline, and desireth not to rule any, but always to live and remain wholly subject to God ; and for God is ready humbly to obey all men.

Nature striveth for her own advantage, and considereth what profit she may reap by another.

But grace considereth not what is profitable

and advantageous unto herself, but rather what is profitable to many.

Nature willingly receiveth honour and respect.

But grace faithfully attributeth all honour and glory unto God.

3. Nature feareth shame and contempt :

But grace rejoiceth to suffer reproach for the name of Jesus.

Nature loveth ease and bodily rest ;

But grace cannot be idle, but willingly embraceth labour.

Nature seeketh to have those things that are curious and beautiful, and abhorreth that which is mean or coarse.

But grace delighteth in plain and humble things, despiseth not rough things, nor refuseth to wear that which is old and mean.

Nature respecteth temporal things, rejoiceth at earthly gain, sorroweth for loss, is moved with every little injurious word.

But grace thinketh on that which is everlasting, and cleaveth not to temporal things ; she is not troubled at losses, nor disquieted with bare words ; because she hath placed her treasure and joy in heaven, where nothing perisheth.

4. Nature is covetous, and doth more willingly receive than give : she loveth her own things ;

But grace is bountiful and liberal to all, shunneth private interest, is content with a little, thinketh that it is more blessed to give than to receive.

Nature inclines to the creatures, to her own flesh, to vanities and wanderings ;

But grace draweth unto God, and unto goodness, renounceth creatures ; flieth the world, hateth the desires of the flesh, restraineth wanderings abroad, blusheth to be seen in public.

Nature is willing to have some outward comfort, wherein she may be sensibly delighted ;

But grace seeketh comfort in God alone, and delighteth, above all visible things, in the highest good.

5. Nature worketh all for her own gain and profit ; she can do nothing gratis, but for benefit she hopeth to obtain, either that which is equal or better, either praise or favour, and coveteth to have her works and gifts much esteemed.

But grace seeketh no temporal thing, nor requireth any other reward than God alone ; nor desireth more of temporal necessities than what may serve her for the obtaining of things eternal.

6. Nature rejoiceth to have many friends and kinsfolks : glorieth of noble place and birth ; is obsequious to the powerful, fawneth upon the rich, applaudeth those that are like herself.

But grace loveth her enemies, and is not puffed up with multitude of friends, nor esteemeth place or birth, but where it is joined with greater virtue :

She rather favoureth the poor than the rich ; hath more tenderness for the innocent than the powerful ; rejoiceth in the true, not in the deceitful ;

Always exhorting good men to labour for more excellent gifts ; and by goodness to resemble the Son of God.

Nature quickly complaineth of want and trouble : grace, with constancy, endureth need.

7. Nature referreth all things to herself, striveth and contendeth for herself ;

But grace reduceth all to God, from whence originally they proceed : she ascribeth no good to herself, neither doth she arrogantly presume : she contendeth not, nor preferreth her opinion before others ; but in every apprehension and

opinion submitteth herself unto the eternal wisdom, and to the divine judgment.

Nature coveteth to know secrets and to hear news ; she will appear abroad, and make proof of many things by her own senses ; she desireth to be known, and to do those things for which she may be praised and admired.

But grace careth not for hearing news, or curious matters.

She teacheth to restrain the senses, to avoid vanity and ostentation ; and of every knowledge to seek profitable fruit, and the praise and honour of God.

She will not have herself nor hers praised, but desireth that God should be praised in his gifts, who of mere love bestoweth all things. /

CHAPTER XXXVIII.

Of the corruption of nature and efficacy of divine grace.

Christian. Oh Lord, my God, who hast created me after thy image and likeness, grant me this grace which thou hast showed to be so great and necessary to salvation, that I may overcome my wicked nature which draweth me to sin and to perdition.

For I feel in my flesh the law of sin contradicting the law of my mind, and leading me captive in many things : neither can I resist unless thy most holy grace, fervently infused into my heart, assist me.

2. Oh Lord, how exceedingly needful is thy grace for me to begin any good work, to go forward, and to accomplish it.

For without it I can do nothing ; but in thee I

can do all things ; when thy grace doth strengthen me.

Oh heavenly grace indeed ! without which our most worthy actions are nothing, and no gifts of nature are to be esteemed.

Arts, riches, beauty, strength, wit, eloquence, are of no value with thee, oh Lord, without thy grace.

3. Oh most blessed grace, that maketh the poor in spirit rich in virtues, and maketh the rich in many blessings, to be humble in heart.

(Come, come down unto me, replenish me early with thy comfort, lest my soul should faint for weariness and dryness of mind.

I beseech thee, oh Lord, that I may find grace in thy sight : for thy grace is sufficient for me, though other things that nature desireth be wanting.)

If I be tempted and vexed with many tribulations, I will not fear any evils while thy grace is with me :

This is my strength, that giveth advice and help.

This is stronger than all enemies, and wiser than all the wise.

4. Thy grace is the mistress of truth, the teacher of discipline, the light of the heart, the solace of affliction, the driver away of sorrow, the expeller of fear, the nurse of devotion, the mother of tears.

What am I without it, but a withered branch, and an unprofitable stock, only meet to be cast away.

Let thy grace therefore, oh Lord, always prevent me, and follow me, and make me ever diligent in good works, through Jesus Christ thy Son. *Amen.*

CHAPTER XXIX.

That we ought to deny ourselves and imitate Christ.

Christ. FOLLOW me, I am the way, the truth, and the life.

Without the way, there is no going aright, without the truth, there is no knowledge, without life, there is no living.

I am the way, which thou oughtest to follow ; the truth, which thou oughtest to trust ; the life, which thou oughtest to hope for.

I am the way inviolable, the truth infallible, the life which cannot end.

I am the most strait way, the supreme truth, the true life ; yea, the blessed life, the uncreated life.

If thou remainest in my way, thou shalt know the truth, and the truth shall make thee free, and thou shalt lay hold on everlasting life.

2. If thou wilt enter into life, keep the commandments.

If thou wilt know the truth, believe me.

If thou wilt be my disciple renounce thyself.

If thou wilt be exalted in heaven, humble thyself upon earth.

If thou wilt reign with me, bear the cross with me ;

For only the servants of the cross find the way of bliss and true light.

3. **Christian.** Lord Jesus, forasmuch as thy life was poor and contemptible unto the world, grant me grace to imitate thee in suffering worldly contempt.

For the servant is not greater than his lord, nor the disciple above his master.

Let thy servant be exercised in thy life, for therein my salvation and true holiness consist.

Whatsoever I heard, or read besides it, doth not refresh or delight me fully.

4. *Christ.* Son, now that thou knowest these things, happy shalt thou be if thou doest them.

He that hath my commandments and keepeth them, he it is that loveth me.

And I will love him, and wilt manifest myself unto him, and make him sit with me in the kingdom of my Father.

Christian. Lord Jesus, as thou hast said and promised, so let it come to pass.

I have received the cross, I have received it from thy hand : I will bear it, and bear it till death, as thou hast laid it upon me.

Truly the life of a Christian is the cross ; but yet it is a guide to paradise.

I have begun, I may not go back ; neither is it fit to leave that which I have undertaken.

5. Let us then take courage my brethren, and go forward together, Jesus will be with us.

For Jesus's sake we have undertaken this cross ; for Jesus's sake let us persevere in the cross :

He will be our helper who is our guide and forerunner.

Behold our King goeth before us, who also will fight for us.

Let us follow him manfully, let none be dismayed, but be ready to die valiantly in the battle, and let us not blemish our glory by flying from the cross.

CHAPTER XL.

That a man be not too much dejected when he feeleth some defect.

Christ. Son, patience and humility in adversity, are more pleasing to me than much comfort and devotion in prosperity.

Why art thou grieved for every trifle spoken against thee?

Although it had been much more, thou oughtest not to have been moved.

But now let it pass; it is not the first that hath happened, nor is it any new thing, neither shall it be the last, if thou livest long.

Thou art valiant enough as long as no adversity happeneth.

Thou canst give good counsel also, and canst strengthen others with thy words; but when tribulation suddenly cometh to thy door, thou art destitute of counsel and strength.

See, therefore, thy great frailty, which thou often hast experienced upon slight occasions.

It is, notwithstanding, intended for thy good, when these and such like things befall thee.

I yet live, saith the Lord, ready to help thee, and to give thee greater comfort than before, if thou putttest thy trust in me, and callest devoutly upon me.

2. Be more patient, and prepare thyself to greater sufferings.

All is not lost if thou feelest thyself often afflicted or grievously tempted.

I am he who will strengthen with health them that mourn, and raise up unto divine glory, those that know their own infirmity.

3. **Christian.** Lord, blessed be thy word:

more sweet it is unto my mouth than the honey, and the honey comb.

What should I do in so great tribulations and straits, unless thou didst comfort me with thy holy words ?

What matter is it, how much and what I suffer, so I may at length attain the port of salvation ?

Grant me a good end, grant me a happy passage out of this world !

Be mindful of me, oh my God, and direct me in the right way to thy kingdom. *Amen.*

CHAPTER XLI.

Of searching the secret judgments of God.

Christ. SON, beware thou dispute not of high matters, nor of the secret judgments of God.

Why this man is left and that man taken into so great favour ; why also this man is so much afflicted, and that man so greatly advanced.

These things are beyond the reach of man ; neither can any reason or disputations search out the judgments of God.

When the enemy, therefore, suggesteth these things unto thee, or some curious people inquire of thee, answer that of the prophet ; Thou art just, oh Lord, and thy judgments are right.

And again, The judgments of the Lord are true and righteous altogether.

Thy judgments are to be feared, not to be discussed ; for they are such as cannot be comprehended by the understanding of man.

2. Neither inquire nor dispute of the merits of saints, which of them is holier than the others, which of them is greater in the kingdom of heaven.

These things often breed strife and unprofita-

ble contention ; they nourish also pride and vain glory, from whence spring envy and dissensions.

I am he who made all saints ; I give them grace ; I will give them glory.

I know what every one hath deserved : I have prevented them by the blessing of my goodness.

I called them by grace, I drew them by mercy, I led them through sundry temptations.

I poured into them glorious comforts, I gave them perseverance : I will crown their patience.

3. I know both the first and the last ; I embrace all with inestimable love.

I am to be praised in all my saints ; I am to be blessed above all things, and to be honoured in every one.

CHAPTER XLII.

That all our hope and trust are to be fixed in God alone.

Christian. LORD, what is my trust in this life ? or what is my greatest comfort of all things under heaven ?

Is it not thou, my Lord God, whose mercies are without number ?

Where hath it been well with me without thee ? Or when could it be ill with me, when thou wert present ?

I had rather be poor for thee, than rich without thee.

I had rather choose to be a pilgrim on earth with thee, than to possess heaven without thee.

Where thou art, there is heaven ; and there is death and hell where thou art not.

Thou art my desire ; and therefore I cannot but sigh, and cry, and pray, unto thee.

For I have none to trust in, none that can help me in my necessities, but thee alone, my God.

Thou art my hope, thou art my trust, thou art my comfort, and most faithful unto me in all things.

2. All men seek their own ; thou only seekest my salvation, and turnest all things to my good.

Although thou exposest me to divers temptations and adversities ; yet thou orderest all this to my advantage, who art wont to try thy beloved a thousand ways.

In which trial thou oughtest no less to be loved and praised, than if thou didst fill me with heavenly comforts.

3. In thee, therefore, oh Lord God, I put my whole hope and refuge.

On thee I rest in all tribulation and anguish.

For I find all to be weak and inconstant whatsoever I behold out of thee.

For neither can our friends avail, nor strong helpers aid, nor wise counsellors give any profitable answer, nor the books of the learned comfort, nor any wealth deliver, nor any secret or pleasant place defend : if thou thyself dost not assist, help, strengthen, comfort, instruct, and keep us.

4. For all things that seem to make for peace and felicity, without thee are nothing, and do bring indeed no felicity at all.

Thou therefore art the end of all that is good, the height of life, the depth of wisdom ;

And the strongest comfort of thy servants is, to trust in thee above all things.

To thee, therefore, do I lift up mine eyes ; in thee, oh my God, the Father of mercies, I put my trust.

Bless and sanctify my soul with thy heavenly blessing, that it may be made thy holy habitation, and the seat of thy eternal glory :

And that nothing may be found in the temple

of thy glory, that may offend the eyes of thy majesty. According to the greatness of thy goodness, and the multitude of thy mercies, look upon me, and hear the prayer of thy poor servant, who is far exiled from thee in the land of the shadow of death.

Protect and keep the soul of thy servant amidst so many dangers of this corruptible life, and by thy grace accompanying me, direct it by the way of peace to the country of everlasting light. *Amen.*

CHRISTIAN'S PATTERN.

BOOK IV.

AN EXHORTATION UNTO THE HOLY COMMUNION.

The voice of Christ.

COME unto me, all ye that travail and are heavy laden, and I will refresh you.

The bread which I will give is my flesh, for the life of the world.

Take, eat, this is my body that is given for you ; do this in remembrance of me.

He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

The words which I speak unto you are spirit and life.

CHAPTER I.

With how great reverence Christ ought to be received.

THE VOICE OF THE DISCIPLE.

THESE are thy words, oh Christ, the everlasting truth.

Because therefore they are thine and true, they are all thankfully and faithfully to be received by me.

They are thine, and thou hast spoken them :

and they are mine also, because thou hast spoken them for my salvation.

I willingly receive them from thy mouth, that they may be the deeper imprinted in my heart.

These so gracious words, so full of sweetness and love, encourage me ; but mine own offences drive me back from receiving so great mysteries.

2. Thou commandest me to come confidently unto thee ; if I will have part with thee ; to receive the food of immortality, if I desire to obtain everlasting glory.

Come, sayest thou unto me, all ye that travail and are heavy laden, and I will refresh you.

Oh sweet and friendly words in the ear of sinners, that thou, my Lord God, shouldst invite the poor and needy to the participation of thy most holy body !

But who am I, Lord, that I should presume to approach unto thee ?

Behold, the heaven of heavens cannot contain thee, and thou sayst, come ye all unto me.

3. What meaneth this so gracious condescension, this so friendly invitation ?

How shall I dare to come, that know no good of myself !

How shall I bring thee into my house, that have so often offended thy most gracious countenance ?

The angels and archangels revere thee ; and the saints and just men fear thee, and thou sayest, come ye all unto me.

Unless thou, oh Lord, didst say it, who would believe it to be true ?

And unless thou didst command it, who would dare to come unto thee ?

Behold Noah, a just man, laboured a hundred years in making of the ark, that he might be saved with a few ; and how can I in one hour

prepare myself to receive, with reverence, the maker of the world ?

4. Moses, thy great servant, and thy special friend, made an ark of incorruptible wood, which also he covered with most pure gold, to put the tables of the law therein ; and I, a corruptible creature, how shall I dare lightly to receive the maker of the law, and the giver of life ?

Solomon, the wisest of the kings of Israel, bestowed seven years in building a magnificent temple to the praise of thy name.

He celebrated the feast of the dedication thereof eight days together : he offered a thousand peace offerings, and he solemnly set the ark on the place prepared for it, with the sound of trumpets and joy.

And I, the most miserable and poorest of men, how shall I bring thee into my house, that can scarce spend one half hour devoutly ? Yea, would I could once spend near half an hour in a due manner !

5. Oh my God, how much did they do out of an endeavour to please thee ! And, alas, how little is that which I do ! how little time do I spend to prepare myself to receive !

I am very seldom wholly recollected ; very seldom free from all distraction ;

And yet surely no unbecoming thought ought to appear in the presence of the Deity, nor any creature find any place in me, for I am not to harbour an angel, but the Lord of angels.

6. And yet there is great difference between the ark of the covenant, and thy most pure body ! between those legal sacrifices, figures of future things, and the completion of all ancient sacrifices.

Why, therefore, am I not more inflamed at thy venerable presence ?

7. The most devout king David danced before the ark of God with all his might, calling to mind the benefits bestowed in time past upon his forefathers.

He made instruments of sundry kinds, he composed psalms, and appointed them to be sung with joy.

He also often sung himself to the harp, being inspired with the grace of the Holy Ghost.

He taught the people of Israel to praise God with their whole heart, and with joint voices every day to bless and praise him.

If so great devotion was then shown, and there was such celebrating of the divine praise before the ark of the testament: what reverence and devotion is now to be performed by me, and all Christian people, in receiving the most precious body and blood of Christ!

8. Oh God, the invisible Creator of the world, how wonderfully dost thou deal with us!

How sweetly and graciously dost thou dispose of all things to thine elect, to whom thou offerest thyself to be received in this sacrament!

This exceedeth all understanding! this strongly draweth the hearts of the devout, and inflameth their affections.

9. Oh the admirable and hidden grace of this sacrament, which only the faithful ones of Christ know; but the unbelieving and such as are slaves unto sin, cannot experience!

In this sacrament, spiritual grace is given, and strength, which was lost, restored in the soul, and the beauty, disfigured by sin, returned again.

This grace is sometimes so great, that out of the fulness of devotion here given, not only the mind, but the weak body also, feeleth great increase of strength.

10. Our coldness and negligence is much to be

bewailed, that we are not drawn with greater affections; to receive Christ in whom all the hope and merit of those that are to be saved consists.

For he is our sanctification and redemption; he is the comforter of us travellers, and the everlasting fruition of saints.

It is much therefore to be lamented, that many so little consider the salutary mystery, which rejoiceth heaven, and preserveth the whole world.

Oh that blindness and hardness of man's heart, that doth not more deeply weigh so unspeakable a gift!

11. If the most holy sacrament was celebrated in one place only, and consecrated by only one person in the world, with how great desire would men be affected to that place, and to such a priest, that they might enjoy these divine mysteries!

But now there are many priests, and Christ is offered in many places; that so the grace and love of God to men may appear greater, the more this sacred communion is spread through the world.

Thanks be unto thee, gracious Jesus, the everlasting Shepherd, who hath vouchsafed to refresh us poor exiles, with thy precious body and blood, and to invite us to the receiving of these mysteries with the words of thine own mouth, saying, Come unto me, all ye that travail and are heavy laden, and I will refresh you.

CHAPTER II.

That the great goodness, and love of God, is exhibited to man in this sacrament.

THE VOICE OF THE DISCIPLE.

IN confidence of thy goodness and great mercy, I come, oh Lord, a sick man, unto my Saviour, hungry and thirsty, to the fountain of life, needy to the King of heaven, a servant unto my Lord, a creature to my Creator, disconsolate to thee my merciful comforter.

But whence is this to me, that thou vouchsafest to come unto me? Who am I, that thou shouldst give thyself unto me?

How dare a sinner appear before thee? And how is it that thou dost vouchsafe to come unto a sinner?

Thou knowest thy servant, and seest that he hath no good thing in him, for which thou shouldst bestow this favour upon him.

I confess, therefore, my unworthiness: I acknowledge thy goodness: I praise thy mercy, and give thee thanks for this thy transcendent love.

For thou dost this for thine own sake, not for any merit of mine; that thy goodness may be better known unto me, thy love more abundantly shown, and thy gracious condescension the more eminently displayed.

Since, therefore, it is thy pleasure, and thou hast commanded that it should be so, this thy favour is also pleasing to me, and may my sins be no hinderance.

2. Oh most blessed and benign Jesus, how great reverence and thanks, together with per-

petual praise, is due unto thee for the receiving of thy sacred body, whose preciousness no man is able to express.

But what shall I think of now, that I am to approach unto my Lord, whom I am not able duly to honour, and yet I desire to receive him with devotion?

What can I think better and more profitable, than to humble myself wholly before thee, and to exalt thine infinite goodness over me? I praise thee, my God, and will exalt thee for ever. I despise and submit myself unto thee, in a deep sense of my own unworthiness.

3. Behold, thou art the holy of holies, and I the vilest of sinners.

Behold, thou inclinest unto me, who am not worthy so much as to look unto thee.

Behold, thou comest unto me, it is thy will to be with me, thou invitest me to thy banquet.

Thou wilt give me the food of heaven, and bread of angels to eat, which is no other indeed than thyself, the living bread, that descendeth from heaven and giveth life unto the world.

4. Behold, from whence doth this love proceed! What a gracious condescension appeareth herein! How great thanks and praises are due unto thee for these benefits!

Oh how good and profitable was thy counsel, when thou ordainedst it! How sweet and pleasant the banquet when thou gavest thyself to be our food!

How wonderful is thy operation, oh Lord, how mighty is thy power, how unspeakable is thy truth!

For thou saidst the word, and all things were made; and this was done which thou commandest.

5. A thing of great admiration, that thou, my

Lord God, shouldst be exhibited unto us by the elements of bread and wine.

Thou who art the Lord of all things, and standest in need of none, hast pleased to dwell in us by means of this thy sacrament.

Preserve my heart and body undefiled, that with a cheerful and pure conscience, I may often celebrate thy mysteries, and receive them to my everlasting health; which thou hast ordained and instituted for thy honour, and for a perpetual memorial.

6. Rejoice, oh my soul, and give thanks unto God for so excellent a gift, so singular a comfort left unto me in this vale of tears.

For as often as thou celebratest this mystery, and receivest the body of Christ, so often art thou made partaker of all the merits of Christ.

For the love of Christ is never diminished, and the greatness of his propitiation is never exhausted;

Therefore thou oughtest always to weigh with attentive consideration, this great mystery of thy salvation.

So great, new, and joyful it ought to seem unto thee, when thou comest to these holy mysteries; as if the same day Christ first descended into the womb of the virgin, was become man; or hanging on the cross, did suffer and die for the salvation of mankind.

CHAPTER III.

That it is profitable to communicate often.

THE VOICE OF THE DISCIPLE.

BEHOLD, oh Lord, I come unto thee, that I may be comforted by thy gift, and delighted in thy holy banquet, which thou, oh God, hast prepared in thy goodness for the poor.

Behold in thee is all I can or ought to desire ; thou art my salvation, and my redemption, my hope, and my strength, my honour and my glory !

Make joyful, therefore, this day, the soul of thy servant, for I have lifted it up unto thee, oh Lord Jesus.

I desire to receive thee now with devotion and reverence, I long to bring thee into my house ; that with *Zaccheus* I may be blessed by thee, and numbered among the children of *Abraham*.

My soul thirsteth to receive thy body and blood, my heart desireth to be united with thee.

2. Give me thyself and it sufficeth ; for besides thee no comfort is available.

I cannot be without thee, nor live without thy visitation ;

And, therefore, I must often come unto thee, and receive thee for the welfare of my soul, lest haply I faint in the way, if I be deprived of thy heavenly food.

For so, most merciful Jesus, thou once did say, preaching to the people, and curing sundry diseases, I will not send them home fasting, lest they faint in the way.

Deal thou, therefore, in like manner now with me, who hast vouchsafed to leave thyself in the sacrament for the comfort of the faithful.

For thou art the sweet reflection of the soul ; and he that eateth thee worthily, shall be partaker of everlasting glory.

3. Oh the wonderful condescension of thy mercy towards us, that thou, oh Lord God, the Creator and giver of life to all spirits, dost vouchsafe to come unto a poor soul, and with thy whole Deity to replenish her hunger !

Oh happy mind, and blessed soul, that receives thee, her Lord God, with devout affection ; and in receiving of thee is filled with spiritual joy !

Oh how great a Lord doth she entertain !
How beloved a guest doth she harbour ! How
pleasant a companion doth she receive ! How
faithful a friend doth she take in ! How lovely
and glorious a spouse doth she embrace !

She embraceth him who is to be loved above
all that is beloved, and above all things that may
be desired.

Let heaven and earth, and all the hosts of
them, be silent in thy presence ; for what praise
and beauty soever they have, it is received from
thy bounty, and cannot equal the beauty of thy
name, of whose wisdom there is no number.

CHAPTER IV.

*That many gifts are bestowed upon them that
communicate devoutly.*

THE VOICE OF THE DISCIPLE.

My Lord God, prevent thy servant with the
blessings of thy sweetness, that I may approach
worthily and devoutly to thy glorious sacrament.

Stir up my heart unto thee, and deliver me
from a heavy numbness of mind.

Visit me with thy salvation, that I may taste
in spirit thy sweetness, which plentifully lieth
hid in this sacrament as in a fountain.

Enlighten also my eyes to behold so great a
mystery, and strengthen me to believe it with
steady faith.

For it is thy work, and not man's power : thy
sacred institution, not man's invention.

For no man is of himself able to comprehend
these things, which surpass the understanding
even of angels.

What, therefore, shall I, unworthy sinner,

dust and ashes, be able to comprehend of so high and sacred a mystery!

2. Oh Lord, in the simplicity of my heart, at thy commandment, I come unto thee, with hope and reverence, and do truly believe that thou art present in this sacrament.

Thy will is, that I receive thee, and that by love I unite myself unto thee.

Wherefore I implore thy mercy, and crave thy special grace, that I may wholly melt and overflow with love unto thee, and hereafter never seek any comfort out of thee.

For this most high and worthy sacrament is the health of the soul and body, the remedy of all spiritual weakness; hereby my vices are cured, my passions bridled, temptations overcome, grace is infused, virtue begun, is increased, faith confirmed, hope strengthened, and love inflamed.

3. For thou hast bestowed, and still often dost bestow, many benefits in the sacrament upon thy beloved ones, that communicate devoutly. Oh my God, the protector of my soul, the repairer of human frailty, and the giver of inward comfort.

Thou impartest unto them much comfort against sundry tribulations.

Thou liftest them up from the depth of their own dejectedness, to hope in thy protection.

Thou dost inwardly refresh and enlighten them with new grace, so that they, who, before communicating, were themselves heavy and unaffected, but afterwards being refreshed with heavenly meat and drink, find in themselves a great change.

For who is there, that approaching humbly unto the fountain of sweetness, doth not carry away from thence at least some little sweetness?

Or who, standing by a great fire, receiveth not some small heat thereby?

Thou art a fountain always full and overflowing, a fire ever burning, and never decaying.

4. Wherefore, if I cannot draw out of the full fountain itself, nor drink my fill ; I will, notwithstanding, set my lips to the mouth of this heavenly conduit, that I may draw from thence at least some small drop to allay my thirst, and not be wholly dried up.

And though I be not altogether heavenly, nor so inflamed as the cherubim and seraphim : notwithstanding I will endeavour after some small spark of divine fire, by humbly receiving of this enlivening sacrament.

And whatsoever is wanting in me, oh merciful Jesus, most holy Saviour, do thou bountifully and graciously supply, who hast vouchsafed to call all unto thee, Come unto me, all ye that travail and are heavy laden, and I will refresh you.

5. I indeed labour in the sweat of my brow, I am vexed with grief of heart, I am burthened with sin, I am troubled with temptations, I am entangled and oppressed with many evil passions ; and there is none to help me, none to deliver and save me, but thou, oh Lord my Saviour, to whom I commit myself, and all that is mine, that thou mayst keep me and bring me to life everlasting.

CHAPTER V.

Of the dignity of this sacrament, and of the ministerial function.

THE VOICE OF CHRIST.

If thou hadst the purity of an angel, and the sanctity of *St. John Baptist*, thou wert not worthy to receive or celebrate this sacrament.

For no man can deserve to consecrate the sacrament of Christ, or receive for food the bread of angels.

A great mystery, and great is the dignity of the ministers of God, to whom is given that which is not given to angels.

For priests alone, duly ordained of God, and set apart of good men in the church, have power to consecrate the body of Christ.

The priest is the minister of God, using the word of God by God's commandment and appointment.

But God is there the principal author, and invisible worker ; to whom is subject all that he pleaseth, and all that he commandeth doth obey.

2. Consider attentively whose minister thou art made by the imposition of the hands of the bishop.

Behold thou art made a priest and consecrated to celebrate : see now that thou faithfully and devoutly offer this sacrifice to God in due time, and behave thyself unreprovably.

A minister ought to be adorned with all virtues, and to give an example of good life to others.

His conversation should not be according to the ordinary way of men, but like to the angels in heaven.

3. A minister is the vicegerent of Christ, to pray humbly, with a prostrate mind unto God for himself and the whole people :

Neither ought he to cease from prayer, till he obtain grace and mercy.

When a minister celebrates, he honoureth God, rejoiceth the angels, edifieth the church, helpeth the members of it, and maketh himself partaker of all good.

CHAPTER VI.

Of the examining our conscience, and purpose of amendment.

THE VOICE OF THE BELOVED.

ABOVE all things, the minister of God ought to come to celebrate and receive this sacrament with great-humility of heart and lowly reverence, and a pious intending of the honour of God.

Examine diligently thy conscience, so as there be nothing burthensome unto thee, or that may breed in thee remorse of conscience, and hinder thy free access.

And if thou hast time, confess unto God in the secret of thy heart, all the miseries of thy disordered passions.

2. Lament and grieve that thou art yet so carnal, so worldly, so unmortified as to thy passions ;

So unwatchful over thy outward senses, so often entangled with vain imaginations, so negligent and cold in prayer, so undevout in celebrating, so dry in receiving :

So quickly distracted, so seldom wholly recollected ;

So suddenly moved to anger, so apt to take displeasure against another ;

So prone to judge, so severe to reprehend ;

So often purposing much good, and yet performing little.

3. These and other thy defects, being confessed with full resignation, and with thy whole will, offer up thyself a perpetual sacrifice to the honour of my name, on the altar of thy heart, faithfully committing thy body and soul unto me :

That so thou mayst come worthily to celebrate this sacrifice, and to receive profitably the sacrament of my body.

For a man hath no other oblation than to offer himself unto God in the holy communion.

And whensoever he shall come to me for pardon and grace, as I live, saith the Lord, who willeth not the death of a sinner, but rather that he be converted and live, I will not remember his sins any more, but they shall be forgiven him.

CHAPTER VII.

Of the oblation of Christ on the cross, and resignation of ourselves.

THE VOICE OF THE BELOVED.

As I willingly offered up myself unto God my Father for thy sins, my hand being stretched forth on the cross, and my body naked, so that nothing remained in me that was not wholly turned into a sacrifice, for the appeasing the Divine Majesty ;

So oughtest thou also to offer up thyself willingly unto me every day, as a pure, a holy oblation, with all thy might and affection, in as hearty a manner as thou canst.

What do I require of thee, more than that thou entirely resign thyself unto me ?

Whatsoever thou givest besides thyself, is of no account in my sight : for I seek not thy gifts, but thyself.

2. As it would not suffice thee to have all things besides me, so neither can it please me whatsoever thou givest, if thou offerest not thyself.

Offer up thyself unto me, and give thyself

wholly to God, and thy offering shall be accepted.

Behold I offered up myself wholly unto my Father for thee, that I might be wholly thine, and thou remain mine.

But if thou abidest in thyself, and dost not offer thyself up freely unto my will, thy oblation is not entire, neither will the union between us be perfect.

Therefore a free offering up of thyself into the hands of God, ought to go before all thy actions, if thou wilt obtain freedom and grace.

For this cause so few become illuminated and inwardly free, because they cannot wholly deny themselves.

My saying is unalterable, unless a man forsake all, he cannot be my disciple.

Therefore, if thou desirest to be my disciple, offer up thyself unto me with thy whole affections.

CHAPTER VIII.

That we ought to offer up ourselves, and all that is ours, unto God, and to pray for all.

THE VOICE OF THE DISCIPLE.

THINE, oh Lord, are all things that are in heaven and in earth,

I desire to offer up myself unto thee, as a free oblation, and to remain always thine.

Oh Lord, in the simplicity of my heart, I offer myself unto thee this day, for a sacrifice of perpetual praise to be thy servant for ever.

2. I offer unto thee, oh Lord, all my sins and offences, which I have committed before thee and the holy angels, from the day wherein I first could sin, to this hour, upon thy merciful altar.

Consume and burn them all with the fire of thy love, and wash out all the stains of my sins.

Oh cleanse my conscience from all offences, and restore to me again thy grace which I lost by sin, fully forgiving me all my offences, and receive me mercifully to the kiss of peace!

3. What can I do for my sins, but humbly confess and bewail them, and incessantly entreat thy favour?

I beseech thee to hear me graciously, when I stand before thee, oh my God!

All my sins are very displeasing unto me, I will never commit them any more; but I bewail, and will bewail them as long as I live; and am purposed to repent, and according to the utmost of my power to please thee.

Forgive me, oh God, forgive me my sins for thy holy name's sake.

Save my soul which thou hast redeemed with thy most precious blood.

Behold I commit myself to thy mercy, I resign myself over into thy hands.

Do with me according to thy goodness, not according to my wickedness and iniquity.

4. I offer up also unto thee all whatsoever is good in me, although it be very little and imperfect, that thou mayst amend and sanctify it.

That thou mayst make it grateful and acceptable unto thee, and always perfect it more and more.

And bring me also, who am a slothful and unprofitable creature, to a good and blessed end.

5. I offer up also unto thee all the pious desires of devout persons, the necessities of my parents, friends, brethren, sisters: and of all those that are dear unto me, and that have done good either to myself or others.

And that have desired me to pray for them

and all theirs ; that they all may receive the help of thy grace and comfort, protection from dangers, deliverance from pain ; and being freed from all evils, may joyfully give worthy thanks unto thee.

6. I offer up also unto thee my prayers, especially for them who have in any thing wronged, grieved or slandered me, or have done me any damage or displeasure :

And for all those also, whom I have at any time troubled, grieved, or scandalized by words or deeds, wittingly or at unawares : that it may please thee to forgive us all our sins and offences, one against another.

Take, oh Lord, from our hearts all jealousy, indignation, wrath, and contention, and whatsoever may impair charity, and lessen brotherly love.

Have mercy, oh Lord, have mercy on those that crave thy mercy : give grace unto them that stand in need thereof ; and grant that we may be counted worthy to enjoy thy grace, and to attain life everlasting. *Amen.*

CHAPTER IX.

That the body of Christ, and the holy Scripture, are most necessary unto a faithful soul.

THE VOICE OF THE DISCIPLE.

OH blessed Lord Jesus, how great sweetness hath a holy soul that feasteth with thee in thy banquet, where there is set no other food to be eaten but thyself, her only beloved, and the most to be desired above all desires of her heart.

And verily it would be a sweet thing unto me to pour out tears from the very bottom of my

heart in thy presence : and, with *Mary Magdalene*, to wash thy feet with my tears.

[But where is this devotion ; where is this so plentiful shedding of holy tears.]

Surely in the sight of thee and thy holy angels my whole heart should be inflamed, and even weep for joy.

For I enjoy thee in the sacrament, truly present, though hidden under another representation.

2. For to behold thee in thine own divine brightness, mine eyes would never be able to endure it

Neither could the whole world stand in the brightness of the glory of thy majesty.

[I really enjoy and adore him whom the angels adore in heaven.]

But I, as yet, by faith ; they by sight, and without a veil.

I ought to be content with the light or true faith, and to walk therein until the day of everlasting brightness break forth, and the shadows of figures pass away.

But when that which is perfect shall come, the use of sacraments shall cease.

For the blessed in heavenly glory need not any sacramental remedy, but rejoice without end in the presence of God.

Beholding his glory face to face, and being transformed from glory to glory into the image of the incomprehensible Deity, they taste the Word of God made flesh, as he was from the beginning, and as he remaineth for ever.

3. Thou art my witness, oh God, that nothing can comfort me, no creature can give me rest, but thou my God, whom I desire to behold everlastingly.

But this is not possible while I remain in this mortal life.

Therefore I must frame myself to much patience, and submit myself to thee in all my desires.

For thy saints also, oh Lord, who now rejoice with thee, while they lived, expected, in faith and great patience, the coming of thy glory. What they believed, I believe : what they hoped for, I also hope for ; whither they are come, I trust I shall come by thy grace.

In the mean time I will go forward, in faith, strengthened by their examples.

I have also thy holy book for my comfort and guide, and above all these, thy spiritual body for a remedy and refuge.

4. For I perceive two things to be especially necessary for me in this life, without which it would be insupportable.

Whilst I am kept in the prison of this body, I acknowledge myself to need two things, to wit, food and light.

Thou hast therefore given unto me, a weak creature, thy sacred body and blood, for the nourishment of my soul and body : and thou hast set thy word as a light unto my feet.

Without these two I could not well live.

For the word of God is the light of the soul, and thy sacrament the bread of life.

These also may be called the two tables set on the one side and on the other, in the store-house of the holy church.

One is the holy altar, having the holy bread, that is, the precious body of Christ.

The other is of the divine law, containing holy doctrine, teaching the true faith, and certainly leading to that within the veil, where is the holy of holies.

Thanks be unto thee, oh Lord Jesus, the light of everlasting light, for the table of holy doctrine,

which thou hast offered us by thy servants the prophets and apostles, and other teachers.

5. Thanks be unto thee, oh thou Creator and Redeemer of man, who, to manifest thy love to the whole world, hast prepared a great supper, wherein thou hast set before us to be eaten, not the typical Lamb, but thy most sacred body and blood.

Rejoicing all the faithful with thy holy banquet, and replenishing them to the full with the cup of salvation, in which are all the delights of paradise; and the holy angels feast with us, but yet with a more happy sweetness.

6. Oh how great and honourable is the office of God's ministers, to whom it is given, with sacred words, to consecrate the sacrament of the Lord of glory, with their lips to bless, with their hands to hold, with their mouth to receive, and also to administer it to others.

Oh how clean ought to be those hands, how pure that mouth, how holy that body, how unspotted that heart, where the author of purity entereth!

Nothing but what is holy, no word but what is good and profitable, ought to proceed from his mouth who receiveth the sacrament of Christ.

7. Simple and chaste ought to be the eyes that behold the body of Christ.

Pure and lifted up to heaven should be the hands that receive the Creator of heaven and earth.

Unto the priests especially it is said in the law, Be ye holy, for I the Lord your God am holy.

8. Assist us, Almighty God, with thy grace, that we who have undertaken the office of priesthood, may serve thee worthily and devoutly, in all purity and good conscience.

And if we cannot live in so great innocency, as

we ought, grant us at least duly to bewail the sins which we have committed ; and in the spirit of humility, and with full purpose of our hearts, to serve thee hereafter more fervently.

CHAPTER X.

How he who is to communicate ought to prepare himself.

THE VOICE OF MY BELOVED.

I AM the lover of purity, and the giver of all holiness.

I seek a pure heart, and there is the place of my rest.

Make ready and adorn for me the guest chamber, and I will keep with thee the passover among my disciples.

2. Know thou, notwithstanding that no merit of any action of thine is able to make this preparation, although thou shouldst prepare thyself a whole year together, and think of nothing else.

Thou art, of my mere grace and favour, suffered to come to my table.

Like a beggar, invited to dinner by a rich man, who hath nothing else to return him for his benefits, but to humble himself, and give him thanks.

Do what lieth in thee, and do it diligently ; not for custom, nor for necessity, but with fear and reverence, and affection, receive thy beloved Lord God, who vouchsafeth to come unto thee.

I am he that hath called thee ; have commanded it to be done ; will supply what is wanting in thee ; come and receive me.

3. When I bestow the grace of devotion, give thanks to thy God ; for it is given thee, not for

that thou art worthy, but because I have mercy on thee.

If thou hast it not, but dost feel thyself dry, continue in prayer, sigh and knock, and give not over until thou art meet to receive some crumb or drop of saving grace.

Thou hast need of me, not I of thee.

Neither comest thou to sanctify me, but I come to sanctify and improve thee in virtue.

Thou comest that thou mayst be sanctified by me, and united unto me, that thou mayst receive new grace, and be inflamed anew to amendment.

CHAPTER XI.

That a devout soul ought to desire, with her whole heart, to be united unto Christ in the sacrament.

THE VOICE OF THE DISCIPLE.

WHO will give me this, oh Lord, to find thee alone, and open my whole heart unto thee, and enjoy thee as my soul desireth.

And that no man may look towards me, nor any creature move or regard me, but thou alone mayst speak unto me, and I to thee, as the beloved is wont to speak to his beloved, and a friend to banquet with his friend.

This I pray for, this I desire, that I may be wholly united unto thee, and may withdraw my heart from all created things.

That I may be often communicating, learn more and more to relish heavenly and eternal things.

Ah! Lord God! when shall I be wholly united to thee, swallowed up in thee, and altogether forgetful of myself?

Thou in me, and I in thee, and so grant us both to continue in one.

2. Verily, thou art my beloved, the choicest among thousands, in whom my soul is well pleased to dwell all the days of her life.

Verily, thou art my peace maker, in whom is great peace and true rest, without whom is labour, and sorrow, and infinite misery.

Verily, thou art a God that hidest thyself, and thy counsel is not with the wicked, but thy speech is with the humble and simple of heart.

Oh Lord, how gracious is thy spirit, who, to show thy sweetness towards thy children, vouchsafest to feed them with the bread which descendeth from heaven, and is full of all sweetness.

Verily, there is no other nation so great that hath God so nigh unto them, as thou our God art present to all thy faithful ones.

Unto whom, for their daily comfort, and for the raising up of their hearts to heaven, thou givest thyself to be eaten and enjoyed.

3. For what other nation is there so honoured as the Christian people?

Or what creature under heaven so beloved as a devout soul, to whom God himself cometh to feed her with his glorious flesh?

Oh unspeakable grace! Oh admirable condescension! Oh infinite love, singularly bestowed upon man!

But what shall I give unto the Lord in return for his grace, for so eminent an expression of love?

There is nothing more acceptable, that I am able to give, than to give my heart wholly to my God, and to unite it close unto him.

(Then shall my inward parts rejoice, when my soul shall be perfectly united unto God.)

/ Then he will say unto me, If thou wilt be with me, I will be with thee.

And I will answer him : Vouchsafe, oh Lord, to remain with me, and I will gladly be with thee.

¶ This is my whole desire, that my heart may be united unto thee.

CHAPTER XII.

Of the fervent desire of some devout persons to receive the body of Christ.

THE VOICE OF THE DISCIPLE.

OH how great is thy goodness, oh Lord, which thou hast laid up for them that fear thee.

When I remember some devout persons who come unto thy sacrament, oh Lord, with the greatest devotion and affection, I am confounded, and blush within myself, that I come so heavily and coldly to thy table :

That I remain so dry, and without hearty affection, that I am not wholly inflamed in thy presence, my God, nor so earnestly drawn in affection, as many devout persons have been, who with desire both of soul and body, earnestly longed after thee, oh God, the living fountain.

Be merciful unto me, blessed Jesus, holy and gracious Lord, and grant me, thy poor needy creature, to feel, sometimes at least, in this holy communion, somewhat of thy tender cordial affection.

That my faith may be more strengthened, my hope in thy goodness increased, and that my love once perfectly inflamed, after the tasting of heavenly manna, may never decay.

2. Thy mercy, oh Lord, is able to give me the grace I desire, and to visit me most merci-

fully with the spirit of fervour when it shall please thee.

For though I burn not with so great desires as those that are so singularly devoted to thee, yet notwithstanding, by thy grace, I desire to have this great, inflamed desire.

Praying and craving that I may partake, with all such thy fervent lovers, and be numbered among them.

CHAPTER XIII.

That the grace of devotion is obtained by humility and renouncing ourselves.

THE VOICE OF THE BELOVED.

THOU oughtest to seek the grace of devotion fervently, to ask it earnestly, to expect it patiently and with confidence, to receive it gratefully, to keep it humbly, to work with it diligently, and to commit the time and manner of this heavenly visitation to God, until it shall please him to come unto thee.

Thou oughtest chiefly to humble thyself, when thou feelest inwardly little or no devotion; and not yet to be too much dejected, nor to grieve inordinately.

God often giveth in a moment that which he hath a long time denied.

He giveth sometimes in the end, that which in the beginning of prayer he deferred to grant.

It is sometimes a little thing that hindereth and hideth grace from us.

If it may be called little, and not rather great, that hindereth so great good.

But if thou removest this, be it great or small, thou shalt have thy desire.

2. For, as soon as ever thou hast delivered thyself to God with thy whole heart, and seekest not this or that for thine own pleasure or will, but fixest thyself wholly upon him, thou shalt find thyself united, and at peace.

For nothing will relish so well, and please thee so much, as what pleases the divine will.

3. Then shall he see, and be filled, and wonder, and his heart shall be enlarged within him: because the hand of the Lord is with him, and he hath put himself wholly into his hands for ever.

Behold, so shall the man be blessed that seeketh God with his whole heart, and busieth not his soul in vain.

This man obtaineth a high degree of divine union in receiving the holy eucharist.

Because he respecteth not his own devotion and comfort; but above all devotion and comfort, the honour and glory of God.

CHAPTER XIV.

That we ought to lay open our necessities to Christ, and crave his grace.

THE VOICE OF THE DISCIPLE.

OH most holy and loving Lord, whom I desire to receive with all devotion, thou knowest my infirmity, and the necessity which I endure, with how many evils I am oppressed, how often I am grieved, tempted, troubled, and defiled.

I am come to thee for a remedy, I crave of thee comfort and succour.

I speak to him that knoweth all things, to whom all my inward parts are open, and who alone can perfectly comfort and help me.

Thou knowest what good things I stand most in need of, and how poor I am in virtues.

2. Behold, I stand before thee, poor and naked, calling for grace, and craving mercy.

Refresh thy hungry beggar ; inflame my coldness with the fire of thy love ; enlighten my blindness with the brightness of thy presence.

(Turn all earthly things to me into bitterness, all things grievous into patience, all created things into contempt and oblivion.)

Lift up my heart to thee in heaven, and suffer me not to wander upon earth.)

(Be thou only sweet unto me from henceforth for evermore.)

(For thou only art my meat and my drink, my love and my joy, my sweetness and all my good.)

3. (Oh that with thy presence thou wouldst wholly inflame, burn, and transform me into thyself :

That I might be made one spirit with thee by the grace of inward union, and by the meltings of ardent love.

(Suffer me not to go from thee hungry and thirsty ; but deal mercifully with me, as thou hast often dealt wonderfully with thy saints.)

What marvel is it if I should be wholly inflamed by thee, and die to myself?

(Since thou art a fire always burning and never decaying—love purifying the heart and enlightening the understanding.)

CHAPTER XV.

Of fervent love, and vehement desire to receive Christ.

THE VOICE OF THE DISCIPLE.

WITH great devotion and ardent love, with the affection and fervour of my whole heart, I desire to receive thee, oh Lord, as many saints

and devout persons have desired thee, when they received thy sacrament, who were most pleasing unto thee in holiness of life, and most fervent in devotion.

Oh my God, my everlasting love, my whole good, my never ending happiness, I would gladly receive thee with the most vehement desire and most worthy reverence that any of the saints ever had, or could feel.

2. And although I be unworthy to have all those feelings of devotion, yet I offer unto thee the whole affection of my heart, as if I alone had all those inflamed desires.

Yea, and whatsoever a holy mind can conceive and desire, all this, with the greatest reverence, and most inward affection, I offer and present unto thee.

I desire to reserve nothing to myself, but freely and most willingly to sacrifice myself and all mine unto thee.

My Lord God, my Creator and my Redeemer; I desire to receive thee this day with such affection, reverence, praise and honour, with such gratitude, worthiness, and love, with such faith, hope, and purity, as the holy Virgin received and desired thee when she humbly and devoutly answered the angel who declared unto her the mystery of thy incarnation, "Behold the handmaid of the Lord; let it be done unto me according to thy word."

And as thy blessed forerunner, *John Baptist*, leaped for joy, by reason of the Holy Ghost, while he was shut up in his mother's womb;

And afterwards, seeing Jesus walking among men, humbling himself deeply, said with devout affection, The friend of the bridegroom that standeth and heareth him, rejoiceth with joy for the voice of the bridegroom: so I also wish to be

inflamed with great and holy desires, and to offer myself up unto thee with my whole heart.

Wherefore I offer also, and present unto thee, the joys, fervent affections, ecstacies, and supernatural illuminations, and heavenly visions of all devout hearts, with all the virtues and praises celebrated by all creatures in heaven and earth, that by all thou mayst be worthily praised and glorified for ever.

4. Receive, my Lord God, my wishes and desires of giving thee infinite praise and immense blessing, which according to the multitude of thy unspeakable greatness, are most justly due unto thee.

These I yield thee, and desire to yield thee every day and moment; I do entreat and invite all heavenly minds, and all thy devout servants, to give thanks and praise together with me.

5. Let all people, tribes, and tongues, praise thee and magnify thy holy name, with the highest joy and most fervent devotion:

And let all that reverently celebrate the holy sacrament, find grace and mercy at thy hands, and pray humbly for me a sinful creature.

And when they shall have obtained their desired devotion and joyful union, and depart from thy sacred heavenly table, well comforted and most marvellously refreshed, let them vouchsafe to remember my poor soul.

THE END.

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